THE

Baptist Magazine.

OCTOBER, 1820.

SKETCH OF A SERMON,

PREACHED JUNE 28, 1810,

AT THE TABERNACLE, NORWICH:

BY THE LATE REV. A. FULLER.

But the word of God grew and multiplied, Acts xii. 24.

WE, who live in times in which we are protected by wholesome laws, cannot form an adequate idea of the church in times of persecution. From the earliest period when the gospel began to be published, the wrath of man was kindled against it. Peter had not commenced his attack on Satan's kingdom many days, before the members of that kingdom began to be stirred up to oppose him. You presently find Peter and John cast into prison; James is killed with the sword; and Saul of Tarsus receives a commission from the chief priests to go hither and thither, persecuting that way unto the death. Yet amidst all this opposition we find the word of God prospering. We find the wall of Zion is built in troublous times. The Lord prospers Zion, and that by the very means that the enemies make use of in order to impede the work. For we read, that those who were scattered abroad by the persecution of Stephen, went every where preaching the gospel. Satan therefore seems to have overrated the business. He was like one that should have put a fire out, but who, in doing it, scattered it over the city, and thereby set the city itself on fire. The very method he took to crush the Saviour's cause, only tended to spread it the wider, both in the Jewish and the heathen world.

Herod, because he saw that his opposition pleased the Jews, stretched forth his hand, and thought to have slain Peter. But God over-ruled all his opposition for good. The next news you hear is, that Herod, in the height of blasphemy, is smitten by the anger of God, and dies. But—Mark the connection of the passage I have read; but—the word of God grew and multiplied.

This connection suggests to us at least these two ideas.

First, that the word of God *lives,* and will *outlive* all its enemies—Herod is dead, and is eaten of worms; but the word of the Lord will grow and multiply.

Were we to take a view of the various enemies who have set themselves against the Lord and against his Christ, what has become of them,—the great body of them? They have been eaten of worms, and have died. Where are the ancient persecutors, Dioclesian, and others, who murdered the saints and servants of God by myriads? Where are they? Dead, and eaten of worms. But that word of God which they opposed, grows and multiplies. And where are the Bonners, &c. of later ages? Where are those that have set themselves against the gospel?—The Bolingbrokes, the Humes, and the Voltaires,—where are they? Dead, and eaten of worms. But the word of God, against which they set themselves, yet grows and multiplies. Each in his day thought he had done a great deal against the interest of God.—But that interest goes on, while its enemies have perished. There may be no enemies rise up perhaps so full of venom as those that have gone before: but all shall come to the same end: each in his turn shall die and rot, and his memory shall perish. But the word of the Lord shall grow and multiply.

The *second* remark which is afforded by the connection of the passage, respects the means which God takes to carry on his cause and kingdom in the world. We see in this example, and in the history of these chapters, the various methods God takes in order to accomplish his designs. Here is one man, whose heart is like a boiling caldron, breathing out threatenings and slaughter against the Lord and his people. God visits him, touches and turns his heart to himself, and of an enemy he becomes a friend, and preaches that very gospel he had persecuted. See how easy it is for God to turn the tide of events, and thus disconcert the enemy. Well; here is another—Herod. He is busily employed in destroying the cause of God, and he is cut off. The Lord knows how, either by cutting men off, or by turning them to himself, to accomplish his designs, and to cause his word to grow and multiply.

But passing these remarks, I shall inquire, FIRST, what is denoted by the Word of God, and why it is so called; and, SECONDLY, observe the description which is given of its progress—that it grows and multiplies.

The holy scriptures are frequently denominated the word of God, particularly in the Psalms of David. But I apprehend the term is here used in a more specific sense; and that it is expressive strictly of the gospel, the gospel of Jesus Christ, the Son of God; that gospel which the apostles were commissioned to go and preach to every creature; that word which had begun to be published at Jerusalem, and was making its progress through the earth, and which Paul and Herod and the chief priests set themselves against. That is the word which is here said to grow and multiply.

But why is the gospel called the Word? It is sometimes denominated the word of the truth of the gospel; sometimes the word of reconciliation; sometimes the word of life. It is here emphatically called the word of God. Why, I ask, is the gospel denominated the word of God? And here we can be at no loss in giving an answer. It is because it is expressive of the *mind or*

heart of God. Words are, or should be, expressive of the heart. This word is expressive of God's heart. There is not any expression of his heart equal to it. There are many things pertaining to the works of God which manifest his perfections. The heavens declare his power and goodness. The firmament showeth his handy works. The providence of God and the judgments of God, which have been abroad in all ages, have been expressive of his faithfulness and righteousness. In fact there are many things which express a part of the divine character. But it is the gospel, and the gospel only, that is expressive of his *whole* heart, of his whole character. *Here* all the rays of divinity meet together, and concentrate in a focus. Here they form one general blaze. There is not an attribute in the divine nature, or a feature in his character, but what is expressed in the gospel of salvation, in the gospel of the Son of God. This is in a peculiar sense called his word, because it is expressive of his whole heart. And I might say, it is expressive of his *final decision.* It is God's *last* mind. There are many things that are expressive of the mind of God, but not of his final decision. For instance, the holy law of God is expressive of his holiness, and of his mind in part; and the curses of that law are expressive of his displeasure against sin, and so far they express the mind or heart of God. But they do not express his final decision; because a sinner may be under the curse of the law, and yet that curse, by his fleeing to the hope set before him in the gospel, may be removed, and turned into a blessing. The curse of God's law is not irrevocable. But the curse of the Saviour is, to him that persists in unbelief, rejecting the only name given under heaven among men whereby he can be saved. The gospel, therefore, runs in this language: Go and preach the gospel to every creature.—He that believeth and is baptized shall be saved, but he that believeth not shall be damned. There is no more hope, no other way, no other name. It is God's last decision. It is the final resolve of the everlasting God. So that he who rejects it, rejects the only way of salvation, and shall inevitably perish. Considering these things, you feel, I trust, the peculiar propriety of denominating it the *word of God.* We proceed,

Secondly, to notice what is said respecting *its progress.* It is said *to grow* and *multiply*—these terms may be said to be near akin, and indeed they are so; yet they do not convey precisely the same ideas. They both denote increase; but the *first* is increase in size; the *last*, in number. For instance. A corn of wheat, or of any other grain, cast into the earth, springs up and grows. You perceive first the blade, then the stem, then the ear, and at last the full corn in the ear. This is growth. But when it is arrived at maturity, it scatters its seeds around; and instead of *one*, a hundred spring up. This is multiplying. In short; growth is expressive of the progress of the gospel in the minds of believers; multiplying, of an increase of the *number* of believers. The first is expressive of the kingdom of God in the mind of an individual; the last, of its spreading in the world. In both senses it might be truly said, the word of the Lord grew and multiplied. It grew in the minds

of those who had imbibed it, and was received by thousands who had lived before in unbelief.

When may it be said that the word of the Lord grows in us? That is a serious question, and a question which deeply concerns you and me, and all that have professedly embraced the gospel of Jesus Christ. Well; I may say then that the word of the Lord may be said to grow in us, when there is increasing evidence in the mind of its truth, increasing attachment to its excellence, and increasing conformity to its spirit. The word of the Lord in itself is immutable; it is the same as it always was, and cannot be said to grow. The gospel is, like its divine Author, the same yesterday, and to-day, and for ever. But viewed as taking root in the mind of a believer, it is capable of growth, and must continue to grow. The word that Jesus Christ imparts must be in us as a well of living water, springing up to everlasting life.

There is such a thing as *increasing evidence of the truth of it.* I need only appeal to the experience of every advanced Christian; of every one that has walked in the way of God for a series of years. Perhaps you believe the same truths you did thirty years ago; but you believe them on very different grounds. You feel the ground on which you stand much more solid. You little more than said you believed at the outset; but now you feel a variety of different evidences; so that you can truly say, the more you read, and the more you think, the more you feel the ground on which you stand, and are enabled to say, O my God, my heart is fixed! The Christian gets more acquainted with the depravity of human nature, as he advances in the divine life. He might years ago believe in the depravity of human nature; but though he may now express the same words he did then, he will mean very differently. It may mean seven times more than it did. This is the growth of the word in the mind.

It may moreover be said to grow, when there is a *growing attachment to its excellence.* There is an excellency in the gospel that is to be found in nothing else; and the more a Christian drinks into it, the more will he be of the apostle's mind, who says, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.* Paul was a man of extensive knowledge. The words would have had little meaning from a man who knew but little else; but Paul was a man of extensive knowledge in every department, and yet says, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.* Now this is for the word of the Lord to grow. Is it not thus, Christians, that the more you know of Christ, the better you love him? that the more you know of the gospel, the more you love it, and the more it appears to excel all other knowledge? He that believeth it not, the more he knows of it, the more he hates it. It was so among the Jews: *But now have they both seen and hated both me and my Father.* An unbeliever, who by Providence is called under the preaching of the gospel, the more he knows of it, the more he feels his heart rising against it: the more he is obliged to have to do with it, the more he feels his enmity excited. But he that believes the gospel, the more he knows of it, the more he loves it,

and counts all things but loss for the excellency of that knowledge.

Finally, the word of the Lord may be said to grow in us, when we are gradually *conformed to the spirit of it.* What is true religion? It is to be of God's mind. It is for our thoughts to be as God's thoughts; our mind to be as God's mind; our heart to be as God's heart. If God's heart is manifested by the gospel of his Son, it is for us to embrace that gospel, and to be of that mind; and in proportion as our minds are assimilated into the mind of God, to love what he loves, to hate what he hates, to pursue what he pursues, and the more we become of this spirit, the more the word of the Lord may be said to grow in us. Judge ye whether the word of the Lord has grown in you.

And this is the way God generally causes it to *multiply.* We do not expect wheat, or any other grain, to multiply, till it has grown to individual maturity. We do not expect the word of God to multiply, till Christians are brought in a great degree into a likeness with God. There is an important connexion, I apprehend, between the *growth* and the *multiplying* of the word of God. I do not mean to say every minister is successful in proportion to his own spirituality. No; there is sovereignty enough in the success, to keep any of us from boasting; to keep those who are most successful from boasting, and from saying, I am holier than he who is less successful. And yet there is such a connexion between the progress of true religion in the soul and in the world, as to furnish abundant encouragement for us to promote religion in the heart, as the means of promoting public religion. Whenever God has been determined to bless any part of mankind, and to succeed the gospel in any remarkable way, it has always been by raising up men of distinguished personal godliness. When he was pleased to accomplish a great work in the Jewish church, it was by raising up Nehemiah, a man that laboured for the public good without receiving any reward for it. When God had a mind to extend his gospel among the heathen, it was by raising up a Paul; a man so disinterested, that though he was qualified to fill one of the first stations in his day, and might have raised himself to the highest pitch of worldly honour and eminence, as we may conclude from the zeal and ability which he displayed, and his feeling so much at home, when pleading before Agrippa, yet he said *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;* and, so far from repenting, *I do count them but dung, that I may win Christ, and be found in him.* Would you see a man that God had raised up in order to spread the gospel in the earth, you would see a man that had a heart full of spirituality. The word grows in the mind, before it can be expected to grow much in the world. Similar remarks might be made of all the great revivals that have taken place in the world. Witness Luther, and a number of the reformers, to say nothing of characters that are now living. The greatest works of God are carried on by men in whom the word of God first grows: nor is it confined to ministers; but when the Lord was pleased to spread the gospel in the Jewish and heathen world, it was by men among whom the grace of God grew. There is,

my brethren, but little expectation of the gospel's spreading, unless there be a spirit of prayer, of holy zeal, of disinterestedness; a willingness in us to lay ourselves out to the uttermost. Whenever we see this, we may hope that the word of the Lord will grow and multiply.

It is remarkable David viewed things in this order. Personating the church, he says, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth." So that God's ordinary way of blessing the word, of diffusing the gospel, is, by beginning to bless the church that now is; by beginning, as it were, at home: and we have no reason to expect the progress of the gospel among us, or in foreign nations, but as it grows in our own minds. Considering things in this connection, what encouragement is there to be conversant with the scriptures; to make religion a business; to be concerned that the word of God may not only have *place* in us, but grow in us, that there may be growing attachment to its excellence, and increasing conformity to its spirit! It was thus that the word of God grew and multiplied in that day; and it will be thus that it will grow through the earth in our days, or in the days of our posterity.

I will close with only one word. It must be planted there, before it can either grow or multiply.—Brethren, this is the origin; this is the root.—The word of God must have place in our minds, must have place in our hearts, else it can neither grow nor multiply. Be it your concern then, if you have hitherto treated it with levity, to repent, and believe the gospel.

PARTICULAR

BAPTIST CHURCH,

At Hawkshead-Hill, Lancashire.

FORMED, June 15, 1678.

Then present, 1. Mr. Robert Blenkinship, minister at Great Broughton, Cumberland. 2. Mr. John Ward, teaching elder of the church meeting at Hexham, Cold Rowley, and Hamsterley. It is supposed that he was the successor of Mr. Tillam, who had been sent in 1651, by the church in Coleman-street, under the care of Hansard Knollys, to preach the gospel in the north, and who laboured with great success in the vicinity of Hexham. Mr. Ward, being a skilful mineralogist, was employed by a mining company as their steward. He visited the copper-mines in Lancashire once in eight weeks, and then preached in the neighbourhood of Hawkshead-hill, Conistone, and Tarvor.

After his removal, Mr. William Carr and Mr. Michael Warton, co-pastors of Hamsterley church, preached at Hawkshead-hill, till 1707, from which year till 1711 the Rev. George Braithwaite was their stated minister. Mr. B. was born in that neighbourhood in 1681; was educated at Hawkshead-hill Grammar-school, went from thence to an Academy in Yorkshire, and after that to Oxford. He was baptized in London, A. D. 1706, by the Rev. David Crossley, then pastor of the church in Cripplegate. Being set apart to the ministry by that church, he went to Hawkshead-hill, where he purchased, and confirmed to the church, the present meeting-house and burial-ground, with two small fields adjoining.

From 1711, when Mr. B. ac-

cepted an invitation from the church at Bridlington, till 1726, the church at Hawkshead received occasional assistance from the churches at Hamsterley, Knaresdale, and White-hill.

From 1726 to 1771 the Rev. Richard Coulthread, a member of the church at Knaresdale, was pastor.

After his death the church was supplied for some years by the Rev. John Hindle, John Sandys, —— Townsend, &c.

The Rev. Thomas Harbottle, from the church at Hamsterley, was pastor from 1778 to 1780, when he removed to Tottlebank, where he still resides.

After his removal the church was supplied by the Rev. Messrs. Ross, Dawson, Rigby, Blacket, Boice, and Abraham Greenwood, Junior, the last of whom left it in 1819.

The Rev. Abraham Greenwood, Junior, was baptized at Okeham; set apart to the ministry 1799 by his father's church in Lincolnshire; ordained 1801 at Bingley, when Dr. Fawcett gave the charge; and recommended, 1810, to Hawkshead-hill by Dr. Steadman.

BAPTIST CHURCHES, BEDFORDSHIRE.

Those marked * practise mixed communion.

*Bedford, 1st ch. . S. Hillyard.
2d ch. . . . . — King.
*Biggleswade . T. Middleditch.
*Blunham . . . . Sol. Hawkins.
Cranfield . . . . W. Wakefield.
*Cardington Cotton End . . . . } W. Freeman.
Carlton . . . . Charles Vorley.
Dunstable, and HoughtonRegis } W. Anderson.

This is a continuation of the old church at Thorne, where the late Mr. Fuller preached at the ordination of the Rev. Mr. Faulkner. Mr. Morris (author of the Life of Mr. Fuller) succeeded Mr. F. and Mr. A. succeed Mr. M.

*Keysoe . . . . Reynold Hogg.
Leighton Buzzard . . T. Wake.
Luton . . . . . — Daniels.
Potton . . . . . — Chapman.
Ridgemount . . . . W. Cuttris.

Mr. C. succeeded the Rev. G. Keely, who is now settled in New England. Mr. K. preceded Mr. Blundell, at Northampton, and succeeded Mr. Hunt at Ridgemount. Mr. Hunt preaches to a small church near Tring.

Little Stoughton . James Knight.
Sharnbrook . . . . ——————
Southill . . . . . T. Tay.
Toddington . . . . W. Ramsey.

The meeting-house at Toddington was built in 1812, for the Rev. R. Morris, pastor of the Independent church at Hockliffe, and was opened July 7. The same meeting-house was re-opened in the Baptist connexion in 1816, a church formed, and the Rev. W. Ramsey chosen pastor. His ordination was conducted by the Rev. G. Keely, T. Wake, — Daniels, &c.

Westoning . . . . . G. Dance.

This small church was, I believe, collected chiefly by Mr. D. himself, whose ordination was conducted by the Baptist ministers of Potton and Southill.

May, 1820. ASTROP.

EARLY ENGLISH PRINTED TRANSLATIONS OF THE *SCRIPTURE*:

In answer to W. P.'s Question, Page 16 of Volume XI.

W. TINDALE'S Translation of the New Testament, in which he was assisted by the learned John Fry, and a friar named William Roye, (which last-mentioned person wrote for him, and helped him to compare the texts together, and was afterwards burned in Portugal,) was printed at Antwerp in 1526, in octavo, without

a name; and Mr. Tindale added at the end an Epistle, wherein he 'desyred them that were learned to amende, if ought were founde amysse.' There were but 1500 copies printed of this first impression, which was the first printed edition of any part of the Scriptures in English; and most of them being imported into England, were very industriously dispersed, and eagerly bought up and read. Bishop Tonstall issued an order, October 23, 1526, prohibiting the reading of it, and commanding all the copies to be brought in that they might be burnt. One of the pleas was, that the reading of it would make the people rebel against the king. Augustin Packington, also, an English merchant, was employed by the bishop to buy up all the copies of the English Testament which remained unsold: these being brought to England, were publicly burnt at Paul's cross. But this foolish policy (See 2 Sam. xv. 31. Job v. 13.) only took off many copies which lay dead upon Tindale's hands, and put a good sum of money into his pocket; so that he was enabled to prepare another edition more correct than the former, which however was not printed till 1534. But of the first edition about 5000 copies were reprinted in 1527 and 1528. This made the books more plentiful, and cheaper than ever they were; at which bishop Tonstall being amazed, he sent for Packington, and asked him how there came to be so many Testaments about, when he had promised him he would buy them all. Packington answered, surely he had bought all that were to be had; but he perceived they had printed more since, and he could not see how they could be kept from doing that, unless his lordship would likewise buy the types and presses. About the same time, George Constantine, who was suspected of heresy, being examined by Sir Thomas More, and asked, by whom Tindale, Joye, and others beyond sea, were furnished with money from hence, replied, that it was the bishop of London who had helped them; for he had bestowed among them a great deal of money upon New Testaments to burn them,—and that had been, and yet was, their only succour and comfort. Unable to accomplish their design, the prelates vented their rage upon those who were suspected of heresy. The word of God, however, grew and multiplied; for the burning of it was looked upon among the people as a shocking profanation.

As soon as Tindale had finished the New Testament, he translated from the Hebrew into English the Five Books of Moses. But going by sea to Hamburgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies, and was forced to begin anew. However, he came in another ship to Hamburgh, where, by his appointment, Miles Coverdale waited for him, and assisted him in translating the Pentateuch from Hebrew into English, from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, widow. It was printed in 1530; and he afterwards made an English version of the prophecy of Jonah, with a large Prologue, which was published in 1531; but he published no more books of the Scripture. If he translated any other books, and, when he was apprehended, they fell into the hands of the officers, the ma-

nuscripts would no doubt be destroyed.

Of this first edition, the industrious Mr. Wanley wrote the following memorandum in his copy of Wood's Athenæ; "I never yet, notwithstanding all my searches, saw any one copie of this edition." The only copy of which we have heard that was preserved from the flames, was one in the possession of the ingenious Mr. Joseph Ames. Tindale acknowledged, in the Preface to his subsequent edition, that there were in this "many fautes, whyche lacke of helpe at the beginnyng, and oversight, dyd sow therein." Therefore he set himself about looking over and correcting it again, though his own second edition did not come out till 1534.—But the Dutch Printers, finding it was a book in great request, published a new edition of it in 1527, 12mo, and, about a year after, another, in a larger letter and volume, with figures in the Revelation; in all about 5000 copies; as has been already mentioned. The price of Tindale's was seven or eight groats a-piece; but the Dutchmen sold theirs at the rate of thirteen pence each, or 300 for £16 5s. But the printers not understanding English, committed a great many faults. However, they printed a third edition in 1529, which went off so well, that this, as well as the two former, were all sold before 1530. In which year they proceeded to a fourth edition, of about 2000, in a small volume and letter; more incorrect than even the former; which, however, were soon all disposed of. And in 1534, the Dutch printed a fifth edition, which they got George Joye, a Bedfordshire man, Fellow of Peterhouse, Cambridge, to correct.

Tindale's own Second Edition of his New Testament was "Imprinted at Antwerp by Martin Emperour, Anno M.D.XXXIV." 8vo.—In 1536 there came out another edition, with this title, "The Newe Testament yet once agayne corrected by William Tyndale. Printed in the yere of oure Lorde God, M. D. and XXXVI," in a broad 4to.—And, the same year, another edition, printed very probably in Scotland, in a large 4to. Likewise one in a smaller 4to, and a small 8vo, and some others in 8vo, 12mo, and 18mo.

The English Translation of the Pentateuch, or Five Books of Moses, mentioned above to have been printed in 1530, is in a small 8vo volume, which seems to have been printed at several presses, as we may suppose the times would permit. Genesis and Numbers are in the Dutch letter, and contain, the one 76 leaves, and the other 67. Exodus, Leviticus, and Deuteronomy, are printed in the Roman letter, with now and then a capital of the black letter intermixed, as was done in books printed about this time at Zurich. Exodus contains 76 leaves, Leviticus 52, and Deuteronomy 63. To every one of these five books is prefixed a Prologue; and at the end of Genesis, Exodus, and Deuteronomy, and at the beginning of Numbers, are Tables expounding certain words. In the margin are some notes; and it is adorned with ten wooden cuts.

The first printed edition of the whole English Bible was in 1535, in folio. The translator and publisher was Miles Coverdale, afterwards bishop of Exeter, who revised Tindale's version, compared it with the originals, and supplied what had been left untranslated

by Tindale. It was printed at Zurich, and dedicated by Coverdale to King Henry VIII. And this was *the Bible which*, by Lord Thomas Cromwell's injunctions of September, 1536, *was ordered to be laid in churches.* —The next year, 1537, whether it was that archbishop Cranmer had a mind to have Tindale's Prologues and Notes reprinted, which had been left out in Coverdale's edition, or that the printers thought such an edition would sell well, the Bible was printed at Paris in folio, with this title, "The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truelye and purelye translated into English. By Thomas Matthewe." This name of *Matthewe* is fictitious, the real author being the excellent John Rogers, the proto-martyr under Queen Mary, who was burnt in Smithfield Feb. 4, 1555. In this edition, from Genesis to the end of the Chronicles is Tindale's Translation: from thence to the end of the Apocrypha is Coverdale's; except the book of Jonah, which is Tindale's, as is also the whole New Testament. In 1538, a resolution was taken to revise this edition of Matthewe's, and to print it again without the Prologues or Annotations, at which great offence was pretended to be taken, as containing matters heretical, and very scandalous and defamatory. For this purpose Grafton and Whitchurch were employed, who, because there were at that time in France better printers and paper than could be had here in England, procured the king's letters to the French king, for liberty to print it at Paris. Accordingly they had the royal licence for so doing, and had almost finished their design, when, by an order of the Inquisition, dated December 17, 1538, the printers were forbidden, under canonical pains, to print the said English Bible, and being carried before the Inquisition, were charged with heresy. The English who were there to correct the press, and take care of the impression, were all forced to fly, and the impression, consisting of 2500 books, was seized and confiscated. But by the encouragement of the Lord Cromwell, some of the English returned to Paris, and got the presses, letters, and printing servants, and brought them over to London, where they resumed the work; which was finished, and published in 1539, with this title:—"The Byble in Englyshe; that is to say, the Content of all the holy Scripture, bothe of the olde and newe Testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of dyverse excellent learned men, expert in the forsayde tonges." Printed by Richard Grafton and Edward Whitchurch: folio. When it was finished, Lord Cromwell, Vicar-general and Vicegerent over all the Spirituality, under the King, enjoined, that one *Bible of the largest volume* (meaning this edition) should be provided for every parish-church, at the joint charge of the parson and parishioners. From its very large size, this is usually denominated the GREAT BIBLE. The Psalms in the English Liturgy are of this translation, with some few alterations. The new version was executed during the reign of Edward VI. though several editions were printed both of the Old and New Testaments. See Lewis's History of the English Translations of the Bible, prefixed to his edition of Wickliffe's Translation

of the New Testament, fol. Lond. 1731, pp. 15-31; and which is also extant in 8vo. with considerable additions.—Biog. Brit. Vol. III. p. 1533, and Vol. VI. p. 3957.—Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, Vol. II. p. 13. — Dibdin's Bibliotheca Spenceriana, Vol. I. pp. 78-81. —Ames's Typographical Antiquities, Vol. III. pp. 434-440.—Archbishop Newcome's "Historical View."—History of the English Bible: a Religious Tract.

Since the receipt of the above, we have been favoured by a correspondent with the following extract from an old MS. "Tindal's first Edition of the New Testament, 1526, was bought by Dr. Gifford, and given by him to the Baptist Library, Bristol. That by Dr. Coombe, in the British Museum, is dated 1534: Dr. Gifford gave twenty guineas for it."

THE LATE ECLIPSE.

SEPTEMBER 7, at a few minutes past eleven o'clock in the morning, the moon's penumbra, or partial shadow, (for the dark shadow, or that shadow which produces a *total* eclipse, terminated at the distance of more than 15,000 miles from the surface of the earth,) advancing through open space from west to east, just began to fall upon the earth, and to touch it at the south-western extremity of Hudson's Bay. Advancing eastwards with vast rapidity, and spreading itself at the same time on all sides, the shadow at half-past eleven o'clock extended from the Mississippi and Illinois rivers in the south, to the top of Baffin's Bay in the north, and from Hudson's Bay on the west to the coast of Newfoundland on the east, including the whole of the great lakes of America, both the Canadas, Labrador, and Nova Scotia; covering an extent of upwards of two millions of square miles, and producing to all the places within this space, an eclipse of greater and greater extent, in proportion to their proximity to the central part of the shadow over Hudson's Bay. In the space of twenty minutes, the boundary of the shadow had advanced no fewer than 1,400 miles. The *centre* of it however had not yet reached the earth, and the eclipse was no where central or annular. But about forty minutes past twelve, when the *centre of the shadow* just fell on the earth, this remarkable phenomenon began to be observed to the east of the Coppermine river, in North America. The circumference of the shadow then extended from Lake Superior to Nova Zembla on the one hand, and from Hudson's Bay to the coast of Africa near the Canary Islands on the other, skirting and partly including the western and northern shores of Europe, and including also the whole of the British Islands, in every part of which the eclipse had then begun. Still flying eastwards, the centre of the shadow arrived at one o'clock on the east coast of Greenland, near Jan Mayen's Island, while the extreme boundary extended from the middle of the Atlantic ocean, in lat. 52°, northwards nearly to Kamschatka, and from the North Pole almost to the Arabian Sea, nearly 5000 miles in length and upwards of 4000 in breadth, skirting the southern shores of Europe, and including with it a very considerable portion of Asia. Advancing with undiminished rapidity, the shadow now changed its

direction and bent towards the south. Passing to the east of Iceland and the Feroe Islands, the centre was at half-past one nearly over those of Shetland, where of course the eclipse was annular. About two o'clock the centre of the shadow, after having traversed the North Sea, and entered the European Continent near Embden, arrived over the middle of Germany, to the east of the Rhine; and the shadow itself was then at about its maximum, extending from the North Pole to the Arabian Sea, and from the Caspian to the Cape de Verd Islands, and including the whole of Europe, the western part of Asia, and the northern part of Africa, through every part of which extent the sun appeared eclipsed in a greater or less degree, according to their nearness to, or distance from the centre of the shadow in Germany, where the eclipse was then annular. The *advanced part* of the shadow now began to leave the earth, and the extent of the whole to decline: the *centre*, however, continued to advance southwards, crossing the Alps, entering the Adriatic near Venice, traversing its western shores, recrossing Italy on the east of Naples, and arriving at the Gulph of Tarentum at half-past two. Bending its course again to the east, crossing the Mediterranean, and producing an annular eclipse in the Island of Candia, (the ancient Crete,) the *centre* then entered Lower Egypt, traversed the course of the Nile to the town of Zaera, and crossing the desert and sea of Suez, arrived over Mount Sinai about three o'clock, and, crossing in a few minutes more the great desert of Arabia, left the earth with the setting sun in the Persian Gulph, to the south of Bassora. The shadow itself, however, still covered a vast extent of the earth's surface. On the south, having crossed the line in the Indian ocean, it extended from near the island of Madagascar to the centre of European Russia, near Moscow, on the one hand, and from Bassora across the unknown regions of Africa to the Cape de Verd Islands on the other. The shadow now receded from the earth with the same rapidity it had approached, contracting at the same time all its dimensions. At four o'clock its western segment still covered a very considerable portion of the north and west of Africa, but at a few minutes before five the last portion left the earth under the line, and near the island of St. Thomas, in the Gulph of Guinea. Such was its vast extent and rapid progress. Entering in the almost unknown regions of North America, its *centre* in the course of three hours crossed the Atlantic ocean, passed over the centre of Europe, and left the earth in the Gulph of Persia, after travelling in this short space of time a distance of 6000 miles, nearly the fourth part of the earth's circumference; and its *circumference*, during its progress, enveloped nearly the whole of the civilized world.

The late eclipse was a return of the one which was observed in this country in 1748. That this may be better understood, let it be noticed, that when, at New or Full Moon, the Sun, Moon, and Earth are all in a right line, that is to say, when a straight line would pass through all three,—if the Moon is then New, (that is, if she is on that part of the straight line which is between the Earth and the Sun,) her shadow falls upon the Earth; but if she is

then Full, (that is, if she is upon that part of the straight line which is beyond the Earth from the Sun,) the Earth's shadow falls upon her.* Now in 223 months† this relative situation of the Sun, Moon, and Earth, returns within 28′ 12″ of a degree; and therefore in that time there will be a regular period of Eclipses, or return of the same Eclipse, for many ages.—In this period there are 18 years, 11 days, 7 hours, 43 minutes, 20 seconds, when the last day of February in Leap-years is four times included: but when it is five times included, the period consists of only 18 years, 10 days, 7 hours, 43 minutes, 20 seconds. Add therefore this period to the time of any Eclipse, and you will have the time of its return. But the above-mentioned variation of 28′ 12″ will wear out the return of the Eclipses in process of time; and then it will be 12,492 years before the same series begins again.

* The reason that there are not eclipses of the Sun and Moon at every New and Full Moon is as follows. Imagine a nut and an orange placed at a very great distance from each other, (representing the Earth and the Sun,) with a straight thread extending from the one to the other. Imagine also a hoop placed round the nut, to represent the Moon's monthly orbit round the Earth. If the thread not only extended from the orange to the nut, but also went through that part of the hoop which is between the orange and the nut, whenever a *pea* (representing the moon,) came to that point of the hoop, the orange would be eclipsed. And if the nut (or earth) were *stationary*, whenever there was an eclipse of the Sun at a New Moon, there would be an eclipse of the Moon at the ensuing Full Moon, the thread being supposed to pass through the two opposite points of the hoop. But the earth in that time will have proceeded about one twenty-fourth part of its annual orbit, and will not be at the place where the thread passes through the opposite point of the hoop till 173 days afterwards. Therefore in about 173 days after an eclipse, we may expect a corresponding eclipse.

† Synodical months, or lunations.

The late Eclipse, after traversing the voids of space from the Creation, at last began to fall upon the earth near the South Pole, A. D. 1154. Every one of the above-mentioned periods, it advanced more northerly, until on the 30th of April, 1622, it began to touch the southern part of England about two in the afternoon, the centre then rising in the South Sea, traversing the Continent of South America, crossing the Atlantic into Africa, and setting near the Red Sea. Its visible returns were June 1, 1676, when four digits were eclipsed at London about nine in the morning; in 1694, in the evening; July 4, 1730, when the Sun was seen at London above half eclipsed, just after sun-rise; July 14, 1748; August 5, 1766, in the evening, when about four Digits were eclipsed; August 28, 1802, early in the morning; and September 7, 1820.

It will be no more visible till October 10, 1874. In 1892 the Sun will go down eclipsed at London; and November 13, 1928, the track of the centre will be in void space, though two Digits [a Digit is a twelfth part of the diameter] will be eclipsed at London. In the year 2090, the whole Penumbra will pass by the earth without touching it. But in 12,492 years, it would return again as at first, if the present order of things were to continue.

Dr. Halley says, concerning that in 1748;—"It (the degree of darkness) was such, that one might have expected to have seen many more stars than I find were seen at London. The three planets, Jupiter, Mercury, and Venus, were all that were seen by the gentlemen of the Society from the top of their house, where they had a free horizon; and I do not hear that any one in town

saw more than Capella and Aldebaran of the fixed stars. I forbear (continues he,) to particularize the chill and damp which attended this eclipse, of which most spectators were sensible, as also the concern that appeared in all sorts of animals at the extinction of the sun, which we ourselves could not behold without some sense of horror."

We conclude with calling the attention of our readers to the regularity of the motion of the heavenly bodies. Though their magnitude is so wonderful, the truth of their motion during a thousand years, is far more exact than that of the best clock that ever was made during a single year. How great then must be the stupidity of him who does not behold in them the Almighty and the All-wise MOVER! And how great the folly of him who says in his heart, or by his life, that there is no God! And to him who denies what he cannot comprehend, we would say, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?—he that reproveth God, let him answer it."

ADDRESS TO CHRISTIANS.

No. 6.

LASTLY, *Our whole conduct must be under the influence of divine grace, that our light may so shine before men, that they may see our good works and glorify our Father which is in heaven.* It is said of Enoch that he walked with God; being reconciled to him by faith in the promised seed, he realized his presence and had respect to it in all his ways. He held constant communion with him, and depended on the supplies of his grace; he resigned himself to his will, and was devoted to his glory; therefore he had this testimony, that he pleased God. Thus it should be with us: but if we forget that he is about our bed and about our path; that he is acquainted with all our ways; that he is infinitely holy, and will be sanctified in them that come nigh him; or live as if we had forgotten these things; we cannot expect to enjoy a sense of his approbation in our souls, or to have his Spirit witnessing with our spirit that we are the children of God. We may retain our place in the house, and in the church of God—our characters may stand fair to the view of our fellow-men, —but our hearts have departed from God. If we are permitted to proceed in departing still further from him, we may greatly dishonour his cause, and deeply wound our own souls. Let us return to him with weeping and supplication, lest by terrible things in righteousness he convince us of our folly. If we are walking humbly before him, let us be thankful, and earnestly pray that we may be kept by the power of God through faith unto salvation; and that he would uphold our goings in his ways, that our footsteps slip not, that we be not ashamed of our hope.

B. S. G.

THE RIGHTS OF THE SAINTS.

DEAR SIR,

Having observed that you occasionally introduce extracts from valuable old writers, I have taken the liberty to trouble you with one from the learned and

pious Dr. Owen. It struck me in the course of private reading, not only as most solemn and weighty in itself, but peculiarly adapted to awaken the serious consideration of those who possess an ample share of the things of this world, and yet manifest little or no concern to relieve the afflicted and poor of Christ's flock; or to lend a proportionate assistance to any of those laudable institutions, whose object is the advancement of his glory in the prosperity of the church.

The general subject of the section where the extract is found is, *The rights and privileges of the saints, by virtue of their adoption into the family of God.* In a variety of particulars the Author endeavours to prove, that Christ being Lord of the whole earth, and constituted Head over *all things* for his church's sake, and being the elder brother of the family into which the saints are adopted, they have a legal and spiritual right to whatever portion God in his providence is pleased to give them; and that although others possess a large share of the world, it is not by right as the saints enjoy it, but they are put into the possession of it for the use of the church, and must be called to account for their management of the same. He concludes thus.

"They have no true, unquestionable right, I say, even to the temporal things they do possess. It is true they have a *civil right* in respect of others; but they have not a *sanctified* right in respect of their own souls. They have a right and title that will hold plea in the *courts* of *men*, but not a right that will hold in the court of God, and in their own conscience. It will one day be sad with them, when they shall come to give an account of their enjoyments. They shall not only be reckoned withal for the *abuse* of what they have possessed, that they have not used and laid it out for the glory of Him whose it is, but also that they have ever *laid their hands* upon the creatures of God, and kept them from those for whose sake alone they are preserved from destruction. When *the God of glory* shall come home to any of them, either in their *consciences here*, or in the judgment that is to come, and speak with the *terror* of a revengeful judge; 'I have suffered you to enjoy *corn*, *wine*, and *oil*, a great portion of my *creatures*; you have rolled yourselves in *wealth* and prosperity, when the right heirs of these things lived *poor*, and *low*, and *mean*, at the next doors; Give in now an answer, how have you *used* these things? What have you laid out for the service and advancement of the gospel? What have you given unto them' for whom nothing was provided? 'What contribution have you made for the poor saints? Have you had a ready hand, and a willing mind to lay down all for my sake?' When they shall be compelled to answer as the truth is, 'Lord, we had indeed *a large portion* in the world, but we took it to be *our own*, and thought we might do what we would with our own; we have eat the fat, and drunk the sweet, and left the rest of our substance for our babes; we have spent somewhat upon our *lusts*, somewhat upon our *friends*; but the truth is, we cannot say that we made friends of this unrighteous mammon; that we used it to the advancement of the gospel, or for ministering unto thy *poor* saints—And now, behold we must die, &c.'"

So also when the Lord shall proceed further and question, not

only the *use* of these things, but also their title to them; and tell them,—"The earth is mine, and the fulness thereof. I did indeed make an original grant of these things to *man;* but that is *lost by sin;* I have *restored* it only for my saints; Why have you laid *your fingers* of *prey* upon that which was not yours? Why have you compelled my creatures to serve you and your lusts, which I had set at liberty from your dominion? Give me my *flax*, my *wine*, and my *oil* and *wool;* I will set you naked as in the day of *your birth*, and revenge upon you your *rapine*, and unjust possession of that which was not yours."—I say, at such a time, what will men do?

Dr. Owen's Treatise on Communion with God, Chap. x. *section* 38. *Oxford Ed.* 1657.

ANECDOTES.

SECURITY of the CHRISTIAN.

A profane persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied by asking, "Are not *you* afraid?" She answered, "No: it is the voice of my heavenly Father; and should a child be afraid of the voice of its father?"—"Surely (thought the man) these Puritans have a divine principle in them which the world seeth not: otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread."—Upon this, going to Mr. Bolton, of Broughton near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after!

THE UNREASONABLE FEAR OF THE CHRISTIAN REPROVED.

A good woman, in consequence of some severe affliction, wept. Her child observing it, cried out, "Mother, what is the matter; is GOD dead?" The woman felt the force of the question, and her serenity of mind instantly returned.

It will immediately occur to the reader, that the child knew that the constant peace and happiness of his mother flowed from her habitual confidence in her heavenly Father. When, therefore, her peace of mind was departed, the child could impute it to no other cause than the death of him in whom she trusted.

KRISTNO *And the English Gentlemen.*

Kristno is stationed at Chittagong. Being upon very friendly terms with the English residents there, all of whom are Episcopalians, these gentlemen asked him when he intended to baptize his converts, at the same time promising to attend as spectators. The day being arrived, one of them brought with him a very handsome China bowl. Kristno asking for what purpose he had brought it, the gentleman replied, "To baptize with." "I cannot baptize in this," said Kristno. "How then?" asked the gentleman. "In the same way," answered Kristno, "in which John baptized our Lord." "Do it in your own way," said the gentleman; "a river is near,—we will follow you." They accordingly attended; Kristno prayed, preached, and baptized; and they returned, and fired off eleven pieces of cannon in honour of Kristno and his *new way*.

Juvenile Department.

AN ACCOUNT
OF A
DEAR LITTLE BOY;
IN A LETTER TO A SON.

MY DEAR HENRY,

You heard me some time since relate the history of a dear little boy, who died when he was about eight years of age. You then wished I would write it out for you: I now accede to your wishes. His father, a very respectable, benevolent, and pious gentleman, gave me the narrative. I send you a part of his account, as I had it from his own lips, except that I shall abridge it a little.

W. B. was from his childhood very thoughtful. When a playmate had injured one of his fingers so much that he endured a great deal of pain, and it was at last obliged to be cut off, he never blamed his companion who inflicted the wound, but observed, "God intended I should suffer a great deal of pain, or he could have prevented it at first, or else have made me soon well."

For four years he was much afflicted. During the latter part of his illness he was deprived of the kind attention of a beloved mother. He felt the loss very deeply, but never uttered a murmuring word; and he was often the means of comforting his father under the heavy trial.

He was acquainted with the leading events in the history of England; he had read many volumes of voyages and travels; and he had gained a general knowledge of geography. His thirst for knowledge was great; but he was still more remarkable for the graces of God's Holy Spirit. Amidst his afflictions he was persuaded that an easier lot would have been appointed for him, if the Lord had not seen that all his sufferings were necessary. He said, that perhaps if he had been less afflicted, he should have thought and cared as little about God, and his will, as most other children do. He often observed, that he ought to be very thankful that God did not punish him as he deserved.

When narratives of real distress were related to him, he showed he felt much, by frequent inquiries after the sufferer, and by sending some of the money he obtained for learning hymns and passages of scripture. He also read and heard with very lively interest the reports relative to the state of the heathen, and the efforts which are making for their conversion. About three months before his death, alluding to a purpose his parents had entertained of going abroad, he said, "Papa, if I were likely to get well, I should wish we had gone." "Why, my boy?" said his father. "Because, perhaps, I might be of some use to the poor negroes." "I fear," said his father, "that though you should recover from this illness, we must not expect you ever to be capable of much active employment (being deprived of the use of both legs); you may indeed be a comfort and a blessing to those living in the house with you." "But, papa," said he, "we could get some black children to come into the house, and I could teach them to read, and I could tell them of Jesus Christ; for they cannot know so much of him as I do: and perhaps they might tell their fathers and mothers, as the children in Ireland do," referring to a report he had read of the spread of the gospel in that benighted country.

He was generally amiable; but you know, my dear Henry, that there must be something more than good temper and behaviour to bring us into a state of friendship with God. And it was not until about six months before his death, that our dear William considered there was any real change in his character.

About this time he read a tract, entitled, "The Power of Divine Teaching exemplified in the Life of J. W." with which he was much impressed. Reading where the child expressed his confidence that he was going to heaven, because his sins were forgiven, he said, "How happy that child must have been! I am not good enough to die!" He was told, that the child's happiness did not arise from his not having been a sinner, but from the hope that his sins were forgiven, and that this was the design of Christ's coming into the world. He said, "I do believe that Jesus Christ came into the world to save sinners, but that does not make *me* happy. I am not better than many children who do not believe it." The Bible, however, now became his constant companion; he read much of it by himself, not selecting, as he had been accustomed, the historical and narrative parts, but the Psalms, the Gospel by John, and many parts of the apostolical epistles. As his strength declined, he found his larger Bible too heavy, and he asked for a smaller, which he laid under his pillow every night, and began reading it as soon as it was light enough in the morning, sometimes long before any one else in the house was awake. He now preferred this precious book to all others; and being asked why he did so, replied, "Because I know that all it says is true." Another reason he afterwards mentioned,—"the importance of its truths to a dying creature."

William was now visibly drawing near to an eternal world. His approaching change was contemplated by him not only without dismay, but with desire. More than once, when asked whether he would rather live or die, he said, "I would rather die, and go to Jesus Christ." When once asked, Why he would prefer to die? he said, "Because then I shall never offend God again." "How do you now offend him?" "I think wicked thoughts, and the most when I am trying to pray to him."

After much suffering of body, and mental depression, it pleased God to lessen his pain, and to speak peace to his troubled mind. The little he said, conveyed the satisfactory assurance that hope had revived in his bosom, and that he felt peace within. On the morning he died, he requested his father to read to him; and when asked what he should read, he only replied, "John." Part of the 17th chapter, which had been a great favourite with him, was then slowly read. In the afternoon he expressed his wish that his father should pray with him. After this, he scarcely attempted to speak, but was evidently engaged in secret aspirations to heaven, whither his happy redeemed spirit took its flight, in April, 1818, after he had lived on earth seven years and ten months.

That you, my dear Henry, may early become acquainted with the great and blessed truths of the gospel, and live and die under their holy influence, is the constant and fervent prayer of your affectionate father,

Coseley. B. H. D.

Obituary.

MRS. ALICE SOPHIA KILPIN.

Mrs. Kilpin was born July 24, 1795. Her parents, Mr. and Mrs. Adams, were then members of the late Rev. Dan Taylor's Church, Church-lane, Whitechapel. Although naturally of an amiable and serious disposition, and constantly attending the means of grace, it was not until the year 1816, when on a visit at Exeter, that she was convinced of the necessity of personal religion. She there attended the ministry of the Rev. Samuel Kilpin, which was greatly blessed to her; and being taken ill, the Lord was

pleased to sanctify the affliction to her, and she was enabled, through grace, to resolve, that if permitted to recover, she would no longer be ashamed to own her Saviour before men, but would dedicate herself to him. The Lord graciously heard her, and raised her up again; and, when sufficiently recovered, she proposed herself to the church at Exeter, and was baptized by Mr. Kilpin on April 7, 1816. The following, which was found in her hand-writing, appears to have been written in prospect of her baptism. "Gracious and ever-blessed Lord God, grant that thy unworthy handmaid may not speak, write, or appear to others any thing more than she really is. Blessed Lord, thou alone knowest her heart, vile and deceitful above all things!

'Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
DEMANDS MY SOUL, MY LIFE, MY ALL.'

Thou ever-adorable Jesus! surely I do love thee, or I could not thus feel. Thy name is music to my ears. If I were not in the right way, surely I should not long to hear thee spoken of: I should not long to hear thy word. Oh! gracious Saviour, grant that I may not prove a hypocrite. Search my heart, and try it, lest when I am weighed, I should be found wanting.

'Prone to wander, Lord, I feel it;
Prone to leave the God I love:
Here's my heart, Lord, take and seal it,
Seal it from thy courts above!'"

She very soon afterwards relapsed, and lay several months apparently on a death-bed. An extract from a letter, written during that period, will show the state of her mind.

"*Exeter, June* 3, 1816.

"MY DEAR BETSY,

"I am reduced to such extreme weakness, that I know not how to keep myself alive when I get up; but I trust, amidst all, I can say, 'Thy will, O Lord, be done!' Pray tell me if your feelings have been similar to my own. I have a good hope that, through the blood of Christ, I shall be saved. It is there I rest all my hopes of salvation.

'I plead no merits of my own,
But trust the merits of thy Son.'"

In this letter she mentions the following very remarkable dream.

"Friday night, May 3, I dreamt I was sitting in the parlour, very ill, when I suddenly felt I was dying. I said to my brother and sister, who were with me, 'I am dying: mind and keep me long enough above ground, till you are certain I am dead, lest I should only be in a fit, as I have a great fear of being buried alive;' then I expired, which appeared like falling asleep. I thought I had been asleep about half an hour, when I awoke, and found myself in a large stone building, almost dark; it appeared to be like the entrance of some great cathedral. I thought I had arrived in the world of spirits, and that this place was called the Judgment Hall, where I was come to be judged. And though I had the same thoughts and feelings as when alive, I knew I was only a spirit. I felt very much distressed that I had told my friends to keep me any length of time above ground, knowing myself that I was dead, and must soon take up my abode in the regions of everlasting happiness or misery. Though apparently by myself, I felt conscious that there was a great number of persons very near, and that I was surrounded by spirits. I thought it very singular that I should be waiting by myself, as I knew there must be a great many persons going out of the world at the same time; and yet I was by myself.

"I heard some one very near, in a murmuring kind of voice, mention my name, and the year in which I was born; begin to read my life, stating every action of it,—at the end of every year making a kind of pause, as much as to say, Another year gone, and nothing done to the glory of God. Though the voice was so low that I could scarcely

distinguish what he said, yet my agitation was beyond *all description*. There was nothing particularly evil in what he read, yet I thought he made the worst of every thing, laying great stress on my not having done any thing to the glory of God. I felt all the time confident that Jesus was very near me, and knew he would soon speak for me. This person continued to read till he came to my twentieth year, when my agitation increased very much, knowing I had only a few months more to hear, and then my doom must be fixed to all *eternity*. He went on till he came within a month or so of my being taken ill, mentioning every serious thought I had ever had, till he came to my being laid on a sick-bed. Our Saviour then interrupted him, and with a loud and distinct voice began to plead for me, saying, that when I lay apparently on a death-bed, I promised, if I should be restored, that I would no longer be ashamed to own him before men, but would love and serve him, and follow him in all his commandments; that he had therefore raised me up, and had given me sufficient strength, if I did love him, to honour him before men, alluding to my being baptized. I thought he said he had only raised me up to try my faith; and that he spoke with such a sweet voice, that I felt all my fears subside, and though I had lived nearly twenty-one years in the world, and had only loved, and given the glory to him for a month or two, and that the weakest part of my life, the thought that that would be sufficient to obtain a part in his kingdom for ever, almost overpowered me. I thought he spoke some time for me, and was just going to pronounce my sentence, when I awoke, and found it nothing but a dream. Oh that the remaining part of my life may be entirely devoted to him, that whether living or dying I may be with him!

'Jesus, with all thy saints above,
My tongue would bear her part;
Would sound aloud thy saving love,
And sing thy bleeding heart!'

ALICE SOPHIA ADAMS."

On her removal to town, in January, 1817, she attended the ministry of the Rev. Joseph Ivimey, and was afterwards received into communion with the church at Eagle-street, by dismission from the church at Exeter.

On Christmas-day, 1819, she was united to Mr. Benjamin Kilpin, nephew of her former pastor. This union seemed to promise the most pleasing addition to her happiness, and that of her husband; but how short-lived and uncertain our enjoyments, which depend upon human life!

On Saturday, March 4, 1820, she took cold, and was prevented from attending the table of the Lord the next day. Her illness increased rapidly, though for some time without appearance of depriving her of life; but death had received his commission, and baffled all the skill of the physicians.

On Friday evening, the 24th, about seven o'clock, she said to her mother, then by her bed-side, "Mother, I am worse, I am now going." Her mother replied, "Have you, my dear, any thing in particular to say?" She said, "No; I wish for no talk except about Jesus, and his precious blood; talk to me of nothing else; call my husband." He immediately came, when she desired him to pray for her, and talk to her about Jesus, and his precious blood. She then desired those about her to repeat some hymns about Jesus, particularly mentioning, "Jesus, lover of my soul," (H. 305. Selection); "Well, the Redeemer's gone," (H. 36, B. 2, Dr. Watts); and "Firm as the earth thy gospel stands," (H. 138, B. 1, Dr. Watts); repeating herself, as well as she was able,

"His honour is engag'd to save
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

She then adjusted herself with the greatest composure, and asked her mother if she lay right to die. She soon after desired she might not be disturbed by any of their tears or sighs, but left to die in peace. She

then, in the language of Stephen, called upon Jesus; "Lord Jesus, receive my spirit;"—"Lord Jesus, receive my spirit."—"Lord Jesus, receive my soul." The agonies of death increasing, she said, though with the greatest composure, "Oh! the dreadful agonies!" Her father (not knowing she was in her dying moments) came into the room, and approaching her bed-side, spoke to her; but she was unwilling to be disturbed, and said, "You bring me back; let me die in peace; don't bring me back." She then continued to repeat, "Lord Jesus, receive my spirit;" "Lord Jesus, receive my spirit;" "Lord—Je—sus—re—ceive—my—Spirit;" till she could no longer articulate.

After lying still, though breathing with great difficulty, about half an hour, she was heard to say very softly, as if with pleasure and surprise, "*Indeed!! Indeed!!*" And when she had said this, she fell asleep.

She was interred in Bunhill-fields on Friday the 31st, and on the Lord's-day following, her pastor preached a funeral sermon, (when he read the above Obituary,) founded on Rev. ii. 11. *He that overcometh shall not be* HURT *of the second death.*

ANN TRUBY HOW.

Ann Truby How, the daughter of John and Susannah How, was born at Burford, Oxfordshire, May 23, 1807. She was always of a very docile and inquisitive turn of mind, very fond of reading and attending the public means of grace. In her ninth year she was seized with an alarming illness, from which, however, she recovered. After this period she took great delight in reading the word of God, and was often much affected by Janeway's Token for Children, frequently exclaiming to her mother and brother, while reading it, "What good children those were! How they loved Jesus! How happy! How I should wish to be like them, and to die like them!" She would often relate to her brother the accounts of the good boys recorded in that interesting book, and affectionately address him on the subject of religion. She was very regular in the exercise of private prayer, morning and evening; and there was good reason to think that she was not satisfied with the mere form, but prayed from the sincere desires of her heart, under the influence of the spirit of grace and supplication. She did not only read the scriptures and hear the word preached, but seemed greatly to feel what she read and heard. She received with great eagerness, delight, and gratitude, the instructions given her, partly in the Sunday-school, but chiefly from her mother, whose time permitted her to pay particular attention to the moral and religious instruction of her two children, both of whom she was soon called to resign into the hands of him who gave them. The brother of the subject of this brief account, died a few months before, aged nine years, and gave on his death-bed pleasing evidences of his heart's being renewed by divine grace. She was most affectionately attentive to him during his illness, and it is supposed caught a violent cold in showing her kind regards to him, by procuring herbs that were thought desirable for him. On the very night of the funeral she was taken much worse, and very soon after took to her bed, to rise no more in the enjoyment of health. The whole of her conversation during her affliction, manifested that she saw not only the worth of her own soul, but of the souls of others. She often spoke with grief and compassion of the sinful, thoughtless state of the wicked around her. At the same time she did not see sin in others, and overlook it in herself; but it was her great grief that she was such a sinful creature, and she often lamented it before God. About ten days after she was confined to her bed, she said, "It is impossible to express the pain I feel; but this pain of body is nothing to my trouble of mind." Her mother begged her to inform her what was the cause of it, that she might, if possible, be the means of affording her relief. She said,

"O mother, it is because I am so wicked." Her mother asked her if there was any particular sin she had committed, that lay so heavy on her mind. She replied, No; but that she was such a great sinner; that her sins were innumerable in thought, word, and deed; more than the stars, or the sands of the sea, in multitude. In endeavouring to comfort her under this distress, her mother directed her to Christ, and told her that as he came into the world to suffer and die for sinners, he was able to save to the uttermost all that came to God by him; that he was as willing as able; that he had given most gracious invitations in his word; such as, "Whosoever will, let him come;"—"Him that cometh, I will in no wise cast out;" &c. She further said, that the greatest sinners had been saved by him—and told her what peculiar encouragement there was for her to go to him, from the gracious promises made to children. These, and many other things, were said, and connected with earnest prayer that God would be pleased to remove the distresses of her mind. In a few hours afterwards, light and joy broke in upon her, and she exclaimed, "He is the chief among ten thousand, and altogether lovely." Her mother asked her whom she meant; she replied, "Jesus Christ;" and soon after she said, with great delight,

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my soul out sweetly there."

"Yes, mother," she continued, "you have made my bed very soft; but Jesus makes it much softer." She was very comfortable for some time after, and would often be speaking of the evil of sin in herself and others. The sins of professors of religion seemed a great grief to her. Her Bible and Hymn-Books were her constant companions, with Janeway's Token, and some other books. She would read, and make remarks on what she read, and ask many important questions relative to it. She was particularly fond of the New Testament, and often said, "I love to read the New Testament best, because it speaks most of Christ, and I can understand it best." She was often grieved during her illness that she was not able to attend the public means of grace, and to witness the administration of the Lord's Supper. She seemed much impressed with this ordinance, and likewise with believers' baptism. When in health, she had repeatedly asked her mother, Whether there were any as young as herself baptized? Her mother answered, that she had witnessed one baptized very young; and hoped that she might live to follow her Lord in this way of his appointment, if it were his will. She seemed much hurt when she saw what she thought inconsistent and improper in those who had been baptized. A person who had been a member of the church for several years, was observed by her to talk of very trifling things after returning from the ordinance of the Lord's Supper. She noticed it afterwards to her mother, and said, "How strange she should begin talking of such vain things after coming from the Supper of the Lord!" This was her own expression, and with great seriousness. On one occasion she suddenly broke out with the greatest joy, "Mother, I am travelling to the New Jerusalem; but dying work is hard work." Her fears at times were considerable, and she would say, "I am afraid I am not fit to die." But at other times she had great consolations; and as she drew nearer to death, these were sometimes very abundant, so as to rise to raptures of joy, while, among other expressions of similar import, she said, "Jesus is mine; Heaven is mine; I shall soon be in glory with my dear Saviour, and my dear brother. Lovely Jesus, how precious thou art to my soul! Come, Lord Jesus, take me to thyself. O he is coming, he is coming! I cannot stay here! Heaven is my home!" When she saw her parents weep, she said, "Weep not for me, but for yourselves. It grieves me to see you weep, because my happy soul is going to heaven, whither I hope and pray you may follow me." At times, the enemy of souls greatly harassed her; but she was directed

to look unto Jesus, and cry to him; and she generally, ere long, obtained relief, and was again enabled to rejoice in the Lord. She frequently wanted to know what day it was; whether it was the Sabbath; saying, she hoped she should soon begin a Sabbath in heaven. Her sufferings in body were exceedingly great, and she would often say, that what she bore was inexpressible; yet she was never heard to murmur against God, but discovered the greatest patience. A few days before her death, her sight was almost gone. She said to her mother, "It is bad to be able to see so little, but it would be much worse to be quite blind;" and she seemed entirely resigned to the will of God. She could say but little the day before her death, and expressed some fears, mixed with prevailing hope and joy, and peace in believing. Among many other things, she said, "I hope to rest in heaven before to-morrow: God is my friend." She lay with great composure for several hours before her death, and at last sweetly breathed out her soul into the hands of Jesus, without a single struggle or groan, on Wednesday evening, March 3, 1819, about half-past eleven o'clock, aged eleven years and nine months.

After her death, her mother found a little box, in which Ann had put a lock of her deceased brother's hair, and with it a paper carefully tied up, on which were written a passage that he had mentioned a little before he died, and several expressions he had used on his death-bed. The passage was, Psalm cxv. 1, *Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.* The expressions were; "Lord, grant me thy mercy; Lord, grant me thy pardon.—It is God's glory; it is God's glory:" to which she had subjoined, "looking steadfastly upwards as he used these words." On the outside of the paper Ann had written, "Your dear son William How's own words," as if she wished them to be particularly remembered by her parents after her own departure from them, to join her dear brother in the world of glory.

This brief memorial affords an additional illustration of the inspired assertion, *Out of the mouth of babes and sucklings, thou hast perfected praise.* It furnishes also a most pleasing encouragement to parents to use their utmost efforts, at the earliest period of life, to make their dear children acquainted with Him, who has said, "Suffer little children to come unto me." May such affectionate endeavours be made by every pious parent, and crowned with similar success, to the praise of the glory of his grace, whose commands are—"Feed my sheep; feed my lambs."

RECENT DEATH.

REV. JAMES REES.

THE Rev. James Rees, Baptist Minister at Rye, in Sussex, departed this life September 7, 1820, aged fifty-one, and was interred in the Baptist Burial-ground on the 11th. In the evening of that day, the Rev. James Gates, Baptist Minister at Sandhurst, in Kent, preached a funeral discourse from Psalm lv. 22.

By this Providential dispensation, the church at Rye is become destitute of a pastor.

Review.

The Religion of Mankind, in a Series of Essays. By Robert Burnside, A. M. 2 Volumes, 680 and 645 pp. 8vo. Bds. 1*l.* 8*s.*

SHOULD any of our readers be of opinion that the nature of this elaborate and ingenious work is not sufficiently designated by its singular title, it may be necessary to inform them, that the intention of the respectable author in writing it was, to prove the

reasonableness and *importance* of true piety, *from the principles most generally acknowledged by mankind*, and which have usually the strongest influence on the human mind and conduct. He endeavours to show, that the same maxims which govern men, for the most part, in the affairs of this life, will, on a further application, infallibly lead them to acknowledge the propriety of that disposition and conduct, relative to the life to come, for which he contends. On this account, though the scriptures are frequently referred to in the course of the work, yet it is more for the purpose of confirming the dictates of reason, than of prescribing to it; and sometimes, merely with a view to ascertain sentiments and facts recorded in a volume, the writers of which all must allow to be very ancient, and the authority of which ought at least to have weight with all who admit its divine inspiration. The author has brought forward scarcely any of the assertions peculiar to that most extraordinary book, without appealing to reason on the subject; and though in some cases the truth of the facts necessarily rests entirely on the authority of the Bible, yet we do not consider the introduction and application of them as a deviation from the plan, the arguments for receiving the scriptures themselves as a divine revelation being glanced at in the course of the performance. It must however be confessed, that to them the author is indebted for the far greater part of those important ideas which seem to flow entirely from reason.

The nature of the work may be still further illustrated, by our informing those of our readers who do not already know it, that the learned author has for a great number of years been a private tutor in respectable families. In the discharge of this highly important undertaking, he has made no small use of a mighty engine in the communication of knowledge;—we mean, Familiar Conversation with his Pupils. When a pupil is allowed and encouraged thus to converse with his tutor, and that tutor is a wise and learned man, he will have an opportunity of explaining to his pupil every word and sentiment that he does not sufficiently understand; as well as of solving and answering his doubts concerning, and his objections against, his sentiments. Conversation gives birth to meditation; it invigorates the intellectual powers; and it brings the sentiments of both parties to the test. It sometimes is of as great use to the tutor as to the scholar; it discovers to him difficulties of which he had not been aware; he is led into a train of meditation and research; he returns to his pupil with the power of more satisfactorily removing his difficulties; and an addition is made to the stock of knowledge possessed by both. This has been eminently the case in the present instance: and in the meditations at home, occasioned by his conversations with his enlightened pupils, the work for which we are so highly indebted to its ingenious author, and from which we have derived so much pleasure and profit, seems to have originated.

The subjects appear to have been suggested by observations made on individuals belonging to nearly all the different orders of society, and by conversations held with them on the topic of religion, during an intercourse of many years. The leading thoughts are such as a man of reflection would select for discussion in his private meditations, or such as would probably form the matter of sensible conversation. The author has attempted to introduce as much liveliness into the mode of illustrating them, as their nature and solemnity would admit.

The work is more particularly suited to the thoughtful and inquisitive part of mankind. In an enlightened age and country, where knowledge of all kinds is sought after with avidity for the sake of mental entertainment and improvement, it may be expected that there will be a considerable number of this description among the young, as well as among those who are in the maturer periods of life. Persons, too, who are best acquainted with religious subjects, may not be displeased to have the most material ideas, on perhaps almost every mat-

ter of general importance, collected within as narrow a compass as is consistent with utility. Their memories will be the better enabled to retain and to recollect those ideas; or should they even be dissatisfied with the representation here given of them, they will at least gain some assistance from it in prosecuting their own inquiries.

The first four Essays, on the Reality and Nature of the Future State, —on the Danger of Future Misery, —and on the Attainableness of Future Felicity, are preliminary; for without the establishment of the positions which they contain, religion could have neither importance nor even existence. In a considerable number of those that follow, the false ideas of piety are exploded which are too prevalent in the world. The next class of them contains a reply to the many plausible excuses that are made for the want of personal religion. Afterwards, directions and encouragements are given to those who are solicitous concerning their eternal welfare. The concluding ones are addressed to the truly pious, according to the various relations and circumstances in which they may be placed.

The whole work is so interesting and instructive, that we are at a loss what portion to present to our readers, out of the sixty-one Essays into which it is divided. We will extract a paragraph or two from the Essay on " the Dread of Death."

" There is one circumstance more, that tends to increase the solemnity, if not the horror of death; namely, the impenetrable mystery that hangs over the future world, and the inconceivable difference subsisting between the last objects beheld prior to death, and the first that will present themselves at the moment of dissolution, as well as at the resurrection. This, however, is a consideration far more adapted to affect the person who 'knows not God,' and who 'obeys not the gospel of the Lord Jesus Christ,' than the real Christian; since the former has reason to expect not only that he shall be surprised, but that he must endure suffering beyond imagination: on which account, he cannot begin too early 'to foresee the evil, and to hide himself' where alone safety can be obtained. But the latter will find the change of scene before him equally as delightful and advantageous as it will be astonishing; surprise never having been thought derogatory to the value of any object or occurrence that was agreeable. However, as strangeness and novelty, even when there is nothing to fear, but every thing to hope for,—especially in a case of such magnitude and importance as this,—is apt mechanically, and in opposition to the judgment of the person, to produce an unpleasant sensation, I will for a moment direct my attention to this point.

" The condition of a departed spirit on its entrance into heaven, both in the separate state, and on its re-union with the body, no doubt baffles every attempt to discover a similitude. He who leaves his own nation for another, however great a difference he may imagine to exist in the appearance of the new country, in its soil and climate, in the manners of its inhabitants, in the objects and circumstances that will occur there, and in the mode of life he will be called upon to adopt; if he has had no opportunity, by reading or hearing beforehand, of acquainting himself with the true nature and extent of the difference, is at least certain that the great outlines of human nature, its situation relative to this world, and the vicissitudes to which it is subject, are the same as in his native land. On the other hand, the heir of glory looks for a world different for the most part from the present in kind, as well as in degree. He is aware that the stranger, on entering the heavenly country, instantly meets with perfect characters, and with perfect and unchangeable felicity; with beings that are super-human, and also with persons that are not creatures; but at present he is almost wholly ignorant of the employments and pleasures of the blessed above. He knows nothing, in fine, of the mode in which their intercourse with each other is conducted, or even of what he himself 'shall be.' On earth, the infant is gradually initiated into the knowledge of men and things; his acquaintance with the world he lives in, is formed by a long series of the most minute increments and advances from ignorance to the state of a well-informed mind, according as the senses receive ideas from surrounding objects, and the understanding gives them consistency, shape, and colour; having had no opportunity of feeling concern from apprehension, or experiencing strong emotions of surprise at the event. In heaven, the new-born spirit is instantly placed in the condition of manhood; its inhabitants, objects,

and incidents, burst without notice upon the faculties, and afterwards upon the senses, in a state of maturity, as paradise, with all its wonders and felicities, did upon the first pair—though not, as in their case, preceded by a total ignorance of any differing state, or by any conjectures concerning the future." Vol. ii. p. 599.

Our very circumscribed limits prevent our doing more than introducing these original, eloquent, and evangelical Essays to the notice of our readers. Whilst they appeal, and that very properly, to reason, we most earnestly recommend them as not overlooking the grand doctrines of the gospel, and especially the absolute necessity of the renovating and sanctifying influences of the Holy Spirit, to remove the blindness and to subdue the depravity of the human heart; as furnishing an almost inexhaustible fund for thinking to our more judicious readers; and as supplying suitable matter for instruction to those religious families, that are occasionally prevented by lawful reasons from attending the Lord's-day lectures in the afternoon, or in the evening. The perusal will require deliberate and attentive reading, fixed thought, and close investigation; but all these will be abundantly compensated by the instruction and comfort which will thereby be obtained.

An Essay on the Evils of Popular Ignorance. By John Foster. 8vo. Bds. 304 pp. 7*s.* 6*d.*

KNOWLEDGE, especially that which relates to human salvation and religious duties, is but rarely appreciated according to its importance. It has been too often forgotten, that it effects much good in many ways, and to great extent, even when the redemption of the soul is not accomplished. Ignorance debases man, limits his usefulness, reduces the sum of his enjoyment, and is the parent of his crimes.

Knowledge guides the conscience in her decisions, directs the will in her choice, and influences the whole deportment of man; and the great work of the Divine Spirit is to give him (to use a scriptural expression) an honest and good heart, so that diligently using the means of illumination, with a noble freedom from selfish prejudices, and with a desire to possess the truth, he obtains information, and advances in holiness.

When man is depraved, and has become possessed of wicked dispositions, it is admitted that the power of God is necessary to the renovation of his heart; but still it is knowledge, that regulates all his holy and useful activities; and it will be found on examination, that when mankind act wrong, it is for want of full and present information. It may be said, it was under the influence of evil passions; but if no error of judgment had existed at the time, and complete information had been possessed relative to what was duty, and what would result from neglecting it, no such bad conduct would have appeared. When evil passions are cherished in the heart, or vicious deportment dishonours the life, however it may be at other times, complete knowledge is not then present to the mind. In such moments the soul has let slip the things it has generally in recollection, or else it has never known them, and has resigned itself to the influence of illusion and passion; like a miserable victim of despair on the margin of some deep and powerful stream, who makes a final effort to look at once at his calamities, forgetful of all besides, and then plunges into the river, to find in death their entire oblivion.

In accordance with these observations, are the words of the heavenly teacher to his chief apostle. Alluding to the Gentiles, it is said;—"Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

On account of the truth of these observations, it is that we wish to recommend the work before us; as it so fully exposes the effects of ignorance, and exhibits the fruits of knowledge. "It has," the Author informs us, "in a considerable degree grown out of the topics of a dis-

course delivered at a public meeting, assembled in promotion of the object and means of the Bristol Auxiliary British and Foreign School Society." The text which was selected on the above occasion, is an admirable motto, as prefixed to the present work:—"My people are destroyed for lack of knowledge."

The truth of this awful sentence from the Bible, is most powerfully proved in its application to the ancient people of God; after which it is shown that the heathen nations perished through the ignorance that pervaded them on the subject of religion and morals. The Mahomedan imposture is just glanced at, and justly characterized as a malignant delusion, maintained directly and immediately by ignorance. The dark ages of what was denominated the Christian world, before the reformation, are represented as verifying the words of the prophet. The ages since the days of Luther and Melancthon, are described as abounding in ruinous ignorance. And, although the means of illumination have greatly increased in our own times, it is too well established, that vast multitudes are, even now, "destroyed for lack of knowledge."

Mr. Foster proceeds to give a general description of what is naturally inseparable from prevailing ignorance in the national multitude, and which is, in substance, a picture of the British people. We have no doubt of its being a correct representation; and we wish it were often to meet the eye, that it might interest the heart of every friend of God and man in the empire.

The objections to the mental cultivation of the lower classes are exterminated, and the good effects it would produce are eloquently described. The means for improving the people, and the encouragement we have to attempt it, are then justly and powerfully represented.

From the pen of our Author, on such a subject as that he has now chosen, every one at all acquainted with his other productions, will expect to find a work of singular merit; and in this no person of competent judgment will be disappointed.

LITERARY INTELLIGENCE.

Just Published.

Mr. Ward's Third and Fourth Volumes of "A View of the History, Literature, and Mythology of the Hindoos." The Third Volume contains, besides History, large Accounts of the Manners and Customs of this singular People; and the Fourth, a Sketch of every Department of the Literature of the Hindoos, including Translations from the Védus, as well as from their Philosophical and other Writings. A long introductory Chapter to this Volume is devoted to a comparative View of the Philosophy of the Greeks and the Hindoos.

On Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By Robert Hall, A.M. Fourth Edition.

An Appeal to the Public, on the Subject of the Framework-knitters' Fund. By Robert Hall, A.M. Third Edition.

The Sentiments proper to the present Crisis: a Sermon preached at Bristol, October 19, 1803. By Robert Hall, A.M. Sixth Edition.

Religious Education; containing Extracts from the Gospels of St. Matthew, St. Mark, St. Luke, and St. John.

Truth Triumphant: or Proofs of the Reasonableness of Christianity, and the Absurdities of Infidelity: extracted from a late Author, with a Preface and Notes: By the Rev. Thomas Young, Margate.

A New Edition of the Rev. John Howe's "Humble Requests to Churchmen and Dissenters, touching their Temper and Behaviour towards each other relative to their different Forms of Worship."

The History of Religious Liberty, from the earliest Period to the Death of George III. By the Rev. R. Brook. In Two Volumes.

In the Press.

Mr. Winterbotham's History of the Baptized Church at Shortwood, in the Parish of Horsley, Gloucestershire; read at a Centenary Commemoration Service, and printed at the Request of the Church.

Intelligence, &c.

NEW CHURCH FORMED.

ULEY, GLOUCESTERSHIRE.

On Sunday, the 13th of August, 1820, a New Baptist Church was formed at Uley, in Gloucestershire, by the union of a number of persons, members of the church of Shortwood, and others who had been previously baptized at Uley and elsewhere; on which occasion Mr. Winterbotham, pastor of the church at Shortwood, after stating the nature, design, and importance of Christian union, and giving an impressive charge to the newly-elected deacons, delivered a suitable discourse, and afterwards administered the Lord's Supper. Mr. Hopkins preached in the evening.

On this occasion the congregation was large and attentive, and the prospect is pleasing.

ORDINATIONS.

ROWLEY, DURHAM.

Mr. W. Fisher, who studied for two years under Mr. Pengilly of Newcastle-upon-Tyne, under the patronage of the Stepney Institution, was ordained pastor of the ParticularBaptist church atRowley and Hindley, onThursday, April 6, 1820. Mr. Winter of South Shields, introduced the services with reading and prayer; Mr. Williamson of North Shields, described the constitution of a gospel church, asked the usual questions, and received the confession of faith. Mr. Pengilly offered the ordination prayer, accompanied with imposition of hands, and delivered to Mr. Fisher a very serious charge from 1 Tim. iv. 6. "A good minister of Jesus Christ." Mr. Sample, pastor of the second Baptist church in Newcastle, delivered an appropriate discourse to the church, from Ezra x. 4. and Mr. Fisher concluded with prayer.

The services were highly interesting, and the prospects of usefulness are very encouraging.

LANGHAM, ESSEX.

June 1, 1820, Mr. John Wood Goodrich, of Bristol Academy, but since resident nearly two years at Watchett, Somerset, was ordained pastor of the Baptist Church at Langham, Essex. Mr. Payne of Ipswich read appropriate passages of scripture, and prayed. Mr. Pilkington of Rayleigh stated the nature and constitution of a Christian church, proposed the customary questions, and received Mr. Goodrich's confession of faith. Mr. Bain of Harlow offered the ordination prayer. Mr. Griffin of London gave the charge, which was remarkable for its deep and impressive seriousness, from Jer. xxvi. 2, "Diminish not a word." Mr. Wilkinson of Saffron Walden preached to the people, from Josh. i. 17; and Mr. Crathern, Independent minister from Dedham, concluded the services with prayer. Mr. King of Halstead preached in the evening.

IDLE, NEAR BRADFORD, YORKSHIRE.

August 2, 1820.—The Rev. John Allison was ordained as the pastor of the Baptist Church at Idle, near Bradford, Yorkshire.

Half-past Ten, A. M.—The Rev. Samuel Hughes of Rawdon read the scriptures and prayed; the Rev. I. Mann of Shipley discoursed on the nature of the kingdom of Christ, asked the usual questions, and received Mr. A.'s confession of faith; the Rev. John Trickett of Bramley offered up the ordination prayer, accompanied with laying on of hands; the Rev. James Shuttleworth (Mr. A.'s former pastor) gave the charge from 1 Tim. iv. 16; the Rev. Dr. Steadman of Bradford (Mr. A.'s tutor) addressed the church from Phil. ii. 1, 2; and the Rev. W. Scarlett of Gildersome concluded this very interesting service with prayer.

Six, Evening.—Rev. W. Bottomley of Bingley prayed; the Rev. Jos. Gaunt of Sutton preached, from Song v. 9; and

the Rev. Daniel Calvert (Independent) concluded with prayer.

We trust this little church of Christ will yet be revived, and see many good days under the smiles of its glorious Lord.

MAIDSTONE.

Mr. W. Groser, Jun. late of Prince's Risborough, Bucks, was set apart, September 6, 1820, to the pastoral office to the church at Maidstone. Mr. Giles of Chatham introduced the service; Mr. Dyer of London addressed the minister, from Col. iv. 17. Mr. Rogers of Eynsford preached to the people, from 2 Thess. iii. 16. Prayers were offered by Messrs. Bentlif, (formerly pastor of the church,) Exall of Tenterden, Broady of Ashford, Gates of Sandhurst, and Dyer.

A spirit of seriousness and devotion characterized the services of the day. The union has taken place under circumstances peculiarly pleasing to those who have known the church in its unsettled state; as a very unexpected degree of unanimity has been exhibited, and the present appearances are altogether encouraging.

HULL.

The Rev. Thomas Thonger, of Boston, has accepted the unanimous invitation of the Baptist Church, in George-street, to the pastoral office in that Church, in the place of the Rev. J. Birt, lately removed to Manchester. Mr. Thonger is authorized to receive subscriptions for the Baptist Mission.

SOUTHAMPTON.

We hear that the Rev. Mr. Draper of Coseley has accepted a Call from the Church at Southampton.

AWFUL OCCURRENCE.

At a small distance from our neighbourhood, a few weeks since, a poor creature, who had been suspected of stealing some flour, and who was accused of the theft, earnestly denied it, and wished, that if he had taken it, his tongue and limbs might never move any more. Dreadful to relate, though he was then in perfect health, the same evening, or the next morning, he became dumb and motionless. A minister of my acquaintance was called to visit him, but it was too late to be of any service to him. He lived a few days in this wretched situation, and expired. The flour was found in his possession.

It is almost needless to remark, that this affecting case made a deep impression on the neighbourhood.

Reader! flee from iniquity; flee from the wrath to come. The way is open by Jesus Christ. There is no other way. He will assuredly receive and save you. Make trial of his love. Beware of delay in reference to the concerns of your never dying soul. This alone is the accepted time; this alone is the day of salvation. Striking and innumerable proofs on record, declare the undoubted truth of the affecting sentiment, "It is a fearful thing to fall into the hands of the living God."

Southampton. B. H. D.

BAPTIST CASE COMMITTEE.

On Friday in the Missionary week, a meeting of the contributors to the Cases presented by Baptist churches in the country, for assistance in building and repairing places of worship, was held at the Committee Rooms, No. 18, Aldermanbury, when it appeared from the Report of the Committee, that since the last Annual Meeting eight new Cases had been presented to them, five of which had been approved, and the remaining three were under consideration:—That they had dismissed from their books one of the Cases they had previously approved of, in consequence of two out of the three ministers who had recommended it having withdrawn their recommendations:—And that they had since the last annual meeting recommended eleven Cases for collection, viz. from New-hall-street Birmingham, Gowar, Darkhouse, Coseley Newtown, Chipping-Norton, Wells, Chepstow, Thaxted, Poole, Brentford, (the collection upon which was of necessity suspended after the first four days, on account of the serious illness of Mr. Groser, the pastor of the church,) and Sible-Hedingham; on which Cases between 900*l.* and 1000*l.* had been collected in London and its vicinity. The Committee expressed the pleasure they felt in drawing the attention of the meeting to the facts, that one of the Cases pre-

sented since the last Annual Meeting had already been collected upon, instead of having had to wait for four years, as was formerly the case, and another of them was at that time in a course of collection; and although there were then eleven Cases which had been presented previously to the last Annual Meeting remaining unrecommended, that that circumstance had arisen from the trust-deeds not being so framed as to warrant the Committee in submitting those Cases to the benevolent attention of the public.

With reference to the latter circumstance, the Committee wish us to draw the attention of the Public to the Observations made by the Committee of Deputies in the Preface to the form of Trust-Deed published by them, and in which they fully coincide; "that great mischief has in many Churches been experienced, both from the imperfection of their Trust-Deeds, and from negligence in filling up the vacancies occasioned by the deaths of Trustees;" to avoid which, they recommend, that once at the least in each year, the names of the Trustees should be read over at a Church-meeting, by which the necessity of renewing the Trust, when reduced to five, will be kept in remembrance: and upon such renewals, "they recommend to the Churches to select for their Trustees such persons as are most interested in the concerns of the Church, and not to select their Ministers; the Committee having frequently found, that the circumstance of the Minister's being a Trustee has led to consequences equally unpleasant both to Minister and people. The Committee have also ascertained, by many cases which have come before them, that great mischief has been produced by a provision which has been introduced into Trust-Deeds, that vacancies of Trustees should be supplied by the survivors. Hence, in the course of time, power has been lodged in the hands of persons who have no interest in, or attachment to, the church, for which they are Trustees." It is, therefore, an indispensable rule with the Baptist Case Committee, not to receive any Case where the choice of new Trustees is not vested in the members of the church.

COTTAGE HYMNS.

To the Editor.

SIR,

A FEW months since we embraced the opportunity, afforded by the request of a poor man, of introducing Cottage Prayer Meetings in the village where we reside. On the evening appointed, we found the cottage crowded to excess. After the supplications of two of the pious poor had ascended, and the delivery of a short address had terminated, we found a most pleasing anxiety for the continuance of these engagements on the part of the numerous cottagers assembled, to be held in rotation in their different habitations. We have thereby taken possession of a great proportion of the cottages in the village, and have had the pleasure of witnessing some of the happy results of the experiment thus made.

1. It has produced a greatly increased attendance in a neighbouring place of worship.

2. A more intimate connexion and sympathy between the rich and the poor; respect on the one part, and solicitude for their welfare on the other.

3. These meetings have always been of the most interesting kind, from the simplicity and earnestness with which the petitions of the pious poor have been offered; and as they have referred to the spiritual welfare of their equally poor neighbours, our hopes have increased, that the word of the Lord will have freer course amongst them.

4. The Sabbath has been more regarded, profaneness has abated, and their exterior conduct appears altogether to have greatly improved.

5. It has afforded excellent opportunities for the distribution of tracts, and the sale of hymn books, besides enabling us to converse pretty freely on their contents.

6. Several, whose infirmities denied them the opportunity of attending to the means of grace, have hereby received that gratification in their own habitations, for which some few of them had been anxiously wishing; and others, who, like Galileo, cared not for these things, have been led to consider their importance.

Converted sailors preceded us in this honourable employment, in one of the most depraved parts of Tooley-street, and had to rejoice in similar results. Allow me to urge this simple but effectual plan to the adoption of your readers in general, and to the missionaries and ministers connected with the Baptist Itinerant and British Missionary Society in particular. Who can tell what happy effects will follow, if in the 300 stations they occupy similar arrangements are made? In the prosperity of the society I have long felt the liveliest interests, and in the gratifications connected with their meeting on the 21st of June last, I largely participated the interest which

was felt. The affectionate manner with which its prosperity was advocated, leads me to anticipate, that even now it is only as the beginning of its triumphs, the day of small things, the commencement of its march in holy alliance with the Home Missionary Society, to the entire evangelization of our native isle.

To admit fellow-labourers in this work of mercy, permit me to direct the attention of your poetical readers to the furnishing us with suitable hymns, by the proposal of a premium of twenty guineas to the best collection of original hymns, sufficiently intelligible to their comprehension, and embracing the doctrines of the sacred volume, with reference to the consolation of the gospel, as eminently adapted to their particular station. I am aware that the premium, when compared with the importance of the subject, bears but a very inadequate proportion to the labour of the work; but the lovers of their country will regard their labour as amply compensated, with the recollection of having thereby directed public attention to an object so suitable to the Christian's energies, so correspondent with his daily petitions, and so well calculated to prepare the British villager for the society, and employment of the spirits of the just made perfect.

The work to be forwarded to B. T. H. 2, Amen-corner, Paternoster-row, for the examination of a committee, who will be appointed for that purpose, on or before March 1, 1821.

Yours respectfully,
B. T. H.

THE DISTRESSED VILLAGER.

See our Number for last Month.

We have the pleasure of acknowledging the following sums, which have been duly forwarded to the object of their destination, of whose gratitude to his unknown Benefactors we can better conceive than describe.

	L.	s.	d.
Per Thomas Thompson, Esq.—			
J. W. H. *Bristal*	1	0	0
Per Mrs. Jackson—J. Fletcher, Esq.	1	1	0
D. Lister, Esq.	1	0	0
B. Flight, Esq.	1	0	0
B. Shaw, Esq.	1	0	0
Per Editor of N. E. M.—Mr. Paxton, of *Berwick*	1	0	0
Small Sums	0	10	0
Per Rev. J. Edwards—A Friend at *Chesham*	2	10	0
Per Rev. J. Dyer—Ditto	1	0	0
Friends at *Falkenham*	1	0	0
B. C. P. at *Wellingborough*	1	0	0
R. L. Storks, Esq.	1	0	0
Anonymous	1	0	0
Small Sums	0	19	0
	15	0	0

N.B. The promptitude and liberality with which the above case has been attended to, are truly such as require our most respectful acknowledgments on behalf of the "Distressed Villager." Those generous and sympathizing friends have, we doubt not, already enjoyed "the luxury of doing good;" and it is our earnest prayer that they may receive an abundant reward from *Him* who will at last say to them on his right hand, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto *me*." Matt. xxv. 40.

Sept. 14, 1820. J. Edwards.
T. Thompson.

Poetry.

ON THE

INVENTION OF WRITING;

By the Rev. Joseph Stennett,

Who died A. D. 1713, in the Forty-ninth Year of his Age.

TELL me, what genius did the art invent,
The lively image of a voice to paint;
Who first the secret how to colour sound,
And to give shape to reason, wisely found;
With bodies how to clothe ideas taught,
And how to draw the picture of a thought;
Who taught the hand to speak, the eye to hear,
A silent language roving far and near;
Whose softest notes outstrip loud thunder's sound,
And spread their accents through the world's vast round,
Yet, with kind secrecy, securely roll
Whispers of absent friends from pole to pole;
A speech heard by the deaf, spoke by the dumb,
Whose echo reaches long—long time to come;
Which dead men speak, as well as those alive:
Tell me what genius did this art contrive?

BAPTIST MONTHLY PRAYER MEETINGS

FOR THE

Success of the Gospel at Home and Abroad.

The first Meeting was exceedingly well attended.

Time.	*Place.*	*Address.*	*To Pray.*
1820.			
September 12	Devonshire-square	Dr. Newman	Mr. Button, Mr. Cox
October 10	Carter-lane	Mr. Thomas	Dr. Newman, Mr. Bligh
November 14	Eagle-street	Mr. Hutchings	Mr. Thomas, Mr. Young
December 12	Prescot-street	Dr. Rippon	Mr. Hutchings, Mr. J. B. Shenston
1821.			
January 9	Church-street	Mr. Ivimey	Dr. Rippon, Mr. Edwards
February 13	Fetter-lane	Mr. Upton	Mr. Ivimey, Mr. Douglas
March 13	Devonshire-square	Mr. Shenston	Mr. Upton, Mr. Lewis
April 10	Carter-lane	Mr. Cox	Mr. Shenston, Mr. Dyer
May 8	Eagle-street	Mr. Griffin	Mr. Cox, Mr. Button
June 12	Prescot-street	Mr. Kingsford	Mr. Griffin, Mr. Thomas
July 10	Church-street	Mr. Hoby	Mr. Kingsford, Mr. Hutchings
August 14	Fetter-lane	Mr. Pritchard	Mr. Hoby, Dr. Rippon
September 11	Devonshire-square	Mr. Clark	Mr. Pritchard, Mr. Ivimey
October 9	Carter-lane	Mr. Belcher	Mr. Clark, Mr. Upton
November 13	Eagle-street	Mr. Williams	Mr. Belcher, Mr. Shenston
December 11	Prescot-street	Mr. Cramp	Mr. Williams, Dr. Newman
1822.			
January 8	Church-street	Mr. Davis	Mr. Cramp, Mr. Elvey
February 12	Fetter-lane	Mr. Lewis	Mr. Davis, Mr. Denham
March 12	Devonshire-square	Mr. Elvey	Mr. Lewis, Mr. Hoby

These Meetings will be held the Second Tuesday in the Month, and it may be expected that Messrs. DYER, IVIMEY, or EDWARDS, as Secretaries to the Baptist Missionary, Irish, and Itinerant Societies, will occasionally give a brief statement of the progress and success of those Institutions.

Service to begin precisely at half-past Six.

A LIST OF THE BAPTIST MONTHLY MEETINGS,

For the Years 1820 and 1821.

1820.

October 19.—At Mr. Griffin's.—Dr. Rippon to begin, Mr. Hutchings to preach, and Dr. Newman to pray.—"The Influence of Personal Religion on relative Usefulness."

November 23.—At Dr. Rippon's.—Mr. Hutchings to begin, Mr. Ivimey to preach, and Mr. Griffin to pray.—"The Nature and Necessity of Conversion."

December 21.—At Mr. Thomas's. Mr. Ivimey to begin, Mr. Hoby to preach, and Dr. Rippon to pray.—"The Evidence of the Truth of the Gospel arising from Experience of its Power."

1821.

January 25.—At Mr. Hutchings's.—Mr. Hoby to begin, Dr. Newman to preach, and Mr. Pritchard to pray.—"The Religious Character of our Ancestors, the Non-conformists and the Puritans."

February 22.—At Mr. Edwards's.—Dr. Newman to begin, Mr. Cox to preach, and Mr. Hutchings to pray.—"The Abrogation of the Sinai Covenant."

March 22.—At Mr. Hoby's.—Mr. Cox to begin, Mr. Pritchard to preach, Mr. Thomas to pray.—"The Important Inquiry."

April 19.—At Mr. Cox's.—Mr. Pritchard to begin, Mr. Edwards to preach, and Mr. Burnside to pray.—"The Ministry of Angels."

May 24.—At Mr. Ivimey's.—Mr. Edwards to begin, Mr. Griffin to preach, and Mr. Hoby to pray.—"The Sin of grieving the Holy Spirit of God."

June—The Meetings of the General Union, of the Baptist Missionary Society, Irish Society, &c.

Service to begin precisely at Eleven o'Clock.

Irish Chronicle.

It affords the Committee of the Baptist Irish Society much pleasure to perceive, that the importance of giving scriptural education to the peasantry of Ireland is becoming every day more extensively felt among British Christians. The following Address, prefixed to Copies of the Pope's, and the Roman Catholic Archbishop of Tuam's letters to the Irish Prelates, which appeared in the Irish Chronicle for February last, has been printed on a separate sheet by Mr. J. S. Hughes, 60, Paternoster-row. The observations are so just, that we think them worthy of the most extensive circulation.

"THE INFLUENCE OF RELIGIOUS EDUCATION IN IRELAND.

"It is a gratifying and an important fact, that Education, and that of a religious nature, has spread of late years to an extraordinary and unexampled extent in Ireland. So far indeed beyond all the calculations of its most sanguine advocates, that it can be only attributed to the Divine blessing.

"There does not perhaps exist a people more anxious to embrace the benefits of instruction, than the Irish Peasantry: and it is truly remarked by the Commissioners of Education in Ireland, appointed by Parliament, that 'The people will read, and will think; the only question that now remains for their Governors is, how to lead them to read such books as shall accustom them to think justly.' When Education is offered, even connected with Religion, (and may they never be separated!) it is often embraced by them: and when deprived of it by that power, of which the strength is only known when felt, and which has been impressed, with all its terrors, on the mind of the Irish Peasantry from infancy to manhood, its loss is mourned and lamented.

"Political measures have been tried, in order to raise this people to a level with the people of England,—all have failed; and the exertions of Religious and Benevolent Institutions have proved that it is under the influences of the religion of Jesus Christ alone, spiritual, pure, and holy, that any thing of present real improvement, any thing of a cheering prospect for the future, can be found in Ireland. Great as has been this improvement comparatively considered, yet the crime, the misery, and the fanaticism, which still prevail in Ireland, and are attested by treasons, insurrections, and acts of the most savage barbarity recurring year after year, exhibit that country as halting centuries behind England in the race of civilization and improvement. Dark as is the picture, it is faithful and true; and they are not the friends of Ireland, who, from motives of national vanity or pride, would conceal from a nation distinguished in the world for its charities, those evils, which, if known, she would not fail to relieve with that benevolence of which foreign nations are daily experiencing the benefit.

"It has been found that the people of Ireland can be taught to know their God and Saviour, though all the powers of the most politically powerful system of spiritual domination ever known among men, are exerted to keep them in ignorance and blindness.

"But light has never shone upon the soul of man, and from thence been expressed, without extraordinary exertions being made to extinguish it. The following letters are quoted in proof of this fact, and of another—that the rapidly spreading system of religious instruction in Ireland has given a wide alarm, has excited a trembling under the apprehension of the destruction of that system, by which man has bound man a slave to his humours, his avarice, his despotism; and has forced the unwilling admission from one of the highest Roman Catholic authorities in Ireland,* that '*unless we establish and support Schools for the education of*

* See Letter of the Roman Catholic Archbishop of Tuam.

distressed children of our persuasion, the triumph will be eventually complete, THE MYSTERY OF INIQUITY WILL HAVE ABSORBED THE MYSTERY OF HOLINESS, *and what the cruelty of tyrants could not have completed in this Island of Saints, will be speedily accomplished by softer means.'"*

CORRESPONDENCE OF ITINERANTS.

From the Rev. Josiah Wilson, to the Rev J. Ivimey.

Sligo, August 16, 1820.

MY DEAR BROTHER,

I duly received yours of the 3d inst. and shall endeavour to attend to the instructions it contained. Since my last I have inspected several of the schools under my care, some of which have not fully met my expectations; most of them are well attended, and the progress of the children is truly gratifying. As you will have the account of the whole next month, I shall not enter into the particulars of any now.

I have frequently spoken in *general* terms of the good effects resulting from each of the means employed by our Society in the part of this country which is under my immediate notice, and in which I labour. I can still do this with sacred satisfaction—with inexpressible delight.

But you say, "it is desirable for the information and encouragement of the Committee and the public, that *particular* instances of good, when presented, should be made known." This I fully admit; but there are so many motives to influence the human mind, and so many circumstances to be regarded in Ireland, in particular, that I feel it an imperative duty to be very cautious how I speak of the conversion of individuals; and am anxious that by *perseverance* in a change of conduct and conversation, they should evidence a change of *heart*, before I venture to speak of them as Christians. I can speak with much satisfaction of three persons, in addition to some of whom you have been previously informed, who are ornaments to the religion of Jesus Christ, and who were brought to be so by the perusal of the scriptures, under the teaching of the Holy Spirit. Two of these, who are schoolmasters, M. W. and M. M. were living in the grossest darkness, superstition, and vice, except what self-interest induced them to avoid; for I always inquire into the moral character of the masters before they are employed. But now they adorn the gospel of God our Saviour, and are entirely employed, according to their ability, in making known the glad tidings of salvation to all they can; besides conscientiously discharging their duty in the schools.

The other was not merely an infidel, but an *atheist*, though professedly a zealous Roman Catholic. His moral character having been represented to me as good, and he being an able teacher, I was glad to employ him; but had I known his principles, or rather his *want of principle*, I should certainly not have employed him. But this was concealed from me until God was pleased to convince him not only of his own existence, but that he would extend mercy to him, though he had dared to question his existence! His delight now is, to tell what God has done for his soul; and to persuade others to be reconciled to God! Are not these "brands plucked from the fire?" I trust they will give evidence that they are, and that Jesus will "clothe them with change of raiment, and set a fair mitre upon their heads!"

I have further to inform you, that, for the first time in Connaught, I last week administered the ordinance of baptism.

Two persons, whose piety I had long witnessed, and who had often requested that I would thus lead them in the steps of their Lord and Master, were, on a profession of their faith in Christ, immersed, not in Jordan's streams, but in the "Mountain River." I trust the Divine presence was enjoyed in the solemn ordinance, and also when I afterwards, to a cabin-ful of hearers, endeavoured to "give a reason" for my own and their conduct. This was the first time also of my preaching on the subject of baptism in this part of the country; for I feel what the apostle expresses, when he says, "Christ sent me not (principally) to baptize, but to preach the gospel." Yet when such persons request it, I not only dare not refuse, but cheerfully comply, hoping that such instances of regard to the authority of Christ, are an earnest of many more who shall be converted, and then follow the example, and obey the command of him who is King in Zion.

Yours affectionately,
J. WILSON.

Journal of the Rev. Mr. Hamilton of Youghal.

June—Sunday, 18th.—Mr. Reilly,

Methodist preacher, being unwell, requested me to preach for him to-day; with which I complied, and found the services pleasing, and, I trust, profitable to my own soul.

Thursday, 22d.—Was agreeably surprised to-day to meet with our good brother Wilson, on his way to Cork. He seems to be "a good minister of Jesus Christ." I was very sorry he could stay but one night with us. He preached at the Independent Meeting-house, on the Nature and Excellence of the Christian's Hope;—the friends regretted much the shortness of his stay.

Friday, 23d.—Went with brother Wilson to Middleton, where I was much pleased to hear him preach an excellent sermon in the evening.

Saturday, 24th.—Brother Wilson went on to Cork, and I remained in Middleton, and preached in the evening.

Sunday, 25th.—Preached in Middleton to-day twice: God of mercy, give testimony to the word of thy grace! It is delightful to preach, when the people are inclined to hear. I have been received here in a very cordial way. I cannot but mention the attention and friendship of the innkeeper and his wife. "They lodged me courteously," affording every accommodation, without making any charge. "The Lord give mercy to the house of Onesiphorus!"

Monday, 26th.—Returned to Youghall, and preached for Mr. Reilly in the evening, as he was gone from home.

Thursday, July 6th.—Left home to-day for a short excursion. Went to Villier's Town, a small village on the Black Water, and preached in the evening to about 24 hearers. Was much and solemnly impressed with the awful task of preaching to immortal souls, that must be happy or miserable for ever.

Friday, 7th.—Preached this evening at Cappoquin to about twenty hearers. Several seemed much impressed when pointing out to them the dreadful termination of the "Broad way which leadeth to destruction."

Sunday, 9th.—Preached to-day in Clonmel. Our own little place was oppressively hot in the morning. The Methodist preacher being at the Conference, two of the principal members waited on me, and kindly offered the use of their place for the evening; where I preached on Sunday and Monday evenings, to good and attentive congregations. I was enabled to preach with peculiar enlargement of heart, and liberty of speech; some appeared deeply affected under the word. O that they may receive real and lasting benefit!

Tuesday, 11th.—Met to-day with my good brother Davis, who came from Thurles this morning. After dinner I set out on my journey home, where I arrived on Wednesday, safe and well. Blessed be my great Protector, who has kept me in my out-going and in-coming.

Sunday, 16th.—Preached in the Methodist Chapel to-day, Mr. Reilly being at the Conference in Dublin.

Sunday, 23d.—Mr. Reilly not having yet returned, I supplied his place again. Felt peculiarly happy and comfortable in my own mind; my heart was enlarged towards my hearers. May their hearts be opened to "receive with meekness the engrafted word, which is able to save the soul." I have heard of one poor man, who was much impressed under the word; may his impressions be deep and abiding, and lead to a reception of the truth as it is in Jesus.

Friday, 28th.—Went up the river in a boat; was longer detained on the water than was expected, so that it was seven o'clock by the time we landed at Cappoquin. There not being time to give publicity to the preaching, the attendance was but small.

Saturday, 29th.—Going to-day from Cappoquin to Tallow, had a good deal of conversation with a poor man on the road, who had lost the use of his limbs. He appeared very intelligent, and speaks both English and Irish very well, but could not read either. I strongly recommended him to learn to read, which he promised to do. I also endeavoured to impress on his mind the importance of eternal realities; but, poor man, he seemed quite ignorant of Christianity. He told me he minded his duty as well as he could, and hoped God would be merciful unto him. I told him that any doings of ours would prove but a sandy foundation to build on; and directed him to that only foundation on which a man can safely build for eternity. He seemed to be thankful for the notice I had taken of him, and promised to think of these things.

Sunday, 30th.—Preached to-day in Tallow—was much concerned to find the attendance but small. O how much does it become us to wrestle with God in fervent prayer, that he would arouse the people from the awful sleep of death, and bring them to a true sense of their state!

We were favoured with a visit from Mr. Keen, who preached a good and seasonable sermon. By taking heed to himself and to his doctrine, I think he is likely to become a very able and acceptable minister of the New Testament.

From Mr. Dunlop.

Athlone, August 23, 1820.

DEAR SIR,

Since I wrote to you last, the 78th regiment removed from this to Castlebar. When that regiment came here there was not a meeting for prayer in it; but previous to their departure about thirty of them met together for that purpose. After I had done preaching the evening prior to my removal, *three* of them prayed in our place of worship. I shall enclose a letter which I received from one of them since he arrived at his appointed place. The 63d regiment that are here now, are extremely indifferent to religion: only three of them attend preaching.

The following is the letter mentioned by Mr. Dunlop. It is pleasing to find that soldiers are thus becoming, like Cornelius, "devout men," and "fearing God."

To the Rev. Mr. Dunlop.

Clanmorris, August 17, 1820.

MY DEAR AND REV. SIR,

Grace, mercy, and peace be multiplied unto you, and the love of our Lord and Saviour Jesus Christ be increased in your soul more and more, until his glorious coming to take you to himself. Amen.

I now sit down to fulfil my promise to one who, under God, has proved a blessing to my soul, and to whom I lie under such obligations, as my lasting esteem and gratitude can never repay. May the Lord increase them more and more towards himself and all his blessed servants!

We arrived safely at this place on the 6th instant, after a very pleasant journey of 45 miles, performed in three days, viz. Roscommon 15, Ballymore 10, and Clanmorris 20. I was charmed with the beautiful scenery which surrounded us on the march, and with the most delightful prospects which alternately opened to our view—the contemplation of which led me to see the bountiful God of nature sublimely displayed in all his works. I was constrained to cry with the Psalmist, "What is man, that thou art mindful of him? or the son of man, that thou shouldst so condescend to visit him?" I never was so humbled. I, as it were, shrunk into nothing. But when I reflected on the immortality of the soul (my poor sinful soul) and the glorious work of redemption, I became struck with astonishment, and was soon, as it were, "lost in wonder, love, and praise!"

Think, my dear Sir, what my feelings were, when I discovered in this place, nothing but the height of superstition and superlative wickedness reigning predominant in the hearts of all the people, without exception. There are indeed four families who go under the name of Protestants—but I believe their *protest* is against God and his gracious laws, and not against superstition, &c.—for they live, to all appearance, practical deists. When I spoke to one of them, who is 56 years old, and who appeared by words to favour our cause about family worship morning and evening, he said, "He never prayed in his life, and he could not read the prayer-book to learn the prayers!" Oh! how I felt for him. Oh! Sir, what have many of our pastors to answer for!

These things, my dear Sir, caused the few of us here that were Sion-bound, to mourn in the fields, and about the hedges and ditches, &c. The Lord has graciously heard us, and, I believe, you and our other brethren in Athlone on our behalf. We have now obtained a small empty house, (which we have got seated round with planks of wood, placed on large stones,) for a place of worship; and the Lord our righteousness has condescended to bless us in it with his glorious presence, filling every heart with "joy unspeakable and full of glory." Oh! how dare the followers of the Lamb complain as without comfort? seeing he will provide according to his promise, even in midst of apparent want. "Why should a living man complain," &c. Some of the Protestants, and even some Roman Catholics, have, out of curiosity I believe, come to our meetings; and we have reason to believe, that the Lord hath visited one or two of their dark benighted minds, &c. which may God continue; and may he send some faithful labourers into this part of his barren vineyard for his name and mercy's sake.

There are nine of us here who join in love to you, and the brethren of the 63d regiment, and to all the new recruits of Jesus (if there are any).

We have received no word as yet from our other dispersed brethren, which is the chief reason of my delay. I trust the Lord is keeping them in the narrow path, which is our prayer.

I hope you will honour us with a few lines on receipt of this, which will be for our edification, and in so doing you will oblige us all—but none more than,

Dear and Reverend Sir,
Your unworthy brother in Christ.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

MISSIONARY MEETINGS IN *CORNWALL.*

Agreeably to the warm and urgent solicitations of several friends to the Missionary cause in Cornwall, the Rev. F. A. Cox of Hackney was requested by the Committee to visit that interesting, though distant county, in order to promote the objects of the Baptist Mission. In the first part of his tour he was accompanied by the Rev. Jenkin Thomas of Oxford, who was supplying the church in Morrice-square, Plymouth-dock. The first meeting was held in the Baptist Meeting, Falmouth, on Tuesday, 15th of August, when the Chair was taken by Joseph Banfield, Esq. a respectable Magistrate of the town. On this occasion a County Auxiliary Society was established, denominated the Cornwall Missionary Society in aid of the Baptist Mission, of which, James Dunn Trevosso, Esq. of Falmouth, was appointed Treasurer, and Rev. Edmund Clarke of Truro, Secretary. After the Resolutions had been passed, establishing the County Society, a Branch Association for Falmouth was likewise formed. The meeting was addressed by the Rev. Messrs. Cox, Thomas, Lane, Dore, Green, Clarke, and Hart; and also by Captain Manderson, Messrs. Christophers, M'Dowell, Read, Ellis, and Edgcome; and by the deep impression produced in favour of Missionary exertions, it was evident the presence of the Lord was there. On Wednesday, 16th, Mr. Cox preached at the Methodist Chapel, Helston, kindly offered for the occasion; and on the same day Mr. Thomas preached at the Baptist Meeting, Redruth, from Daniel vii. 14.—On Thursday, 17th, Messrs. Cox and Thomas preached a double lecture at the Baptist Chapel, Penzance, from Luke xxiv. 47, and Acts xv. 26, where a Missionary Society had been for some time established, and which will now be considered a branch of the County Society. On Friday, 19th, a public meeting was held at the Town-hall, Helston, Mr. Cox in the Chair, in the absence of H. M. Grylls, Esq. who had kindly and liberally engaged to preside, but was unavoidably prevented by public business. Several interesting and animated addresses were delivered, and a fervent interest was excited in favour of the Branch Society established on the occasion for that town. On Lord's-day, 20th, Mr. Cox preached in the morning at the Baptist Meeting at Falmouth; in the afternoon at the Pit, near Redruth, from Psalm lxxii. 18-20, to a most attentive and interesting congregation of from 8 to 10,000 persons, who were assembled, in very favourable weather, both on the outside and inside of this curious amphitheatre; and in the evening, at the Methodist Chapel, Truro, to a very crowded congregation, from Psalm cxix. 130. On the same evening, Mr. Green of Falmouth preached at Chacewater on behalf of the Mission. On Monday, 21st, a public meeting was held at the Methodist Meeting, Redruth, when a Branch Association was established for that town and neighbourhood;—several interesting speeches were made on the occasion. On Tuesday, 22d, a public meeting was held at the Methodist Chapel, Truro, which on this, as well as on the former occasion, was cheerfully lent for the purpose, when a Branch Association was formed for that town. The interest of the meeting was by no means inferior to that of former meetings; and in each case was greatly increased by the kind assistance of our Methodist and Independent brethren. The congregations were on all the occasions numerous, and contributed a considerable sum at the different collections. We sincerely trust, that these meetings and Societies will not only assist the cause of the Mission in the county, but materially promote the interests of religion in general.

E. C.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Mr. Ward, dated

March 7, 1820.

THIS morning I baptized two soldiers from the Fort; and we have now two others, not soldiers, to be received, one of them a son of Bonner, the blacksmith. Four others, three of them Hindoos, will probably come forward next month; one of them is the brahmun I mentioned, who kept a vow of silence at Kalee ghaut for four years; the other three are brahmuns, who had their education in the Benevolent Institution.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated

Moorshedabad, March 8, 1820.

I HAVE now been twelve months at Moorshedabad, and when I take a retrospect of the past year, my soul is filled with joy and thanksgiving to the Author of every good. I settled here under many unfavourable circumstances. The Missionary who was here before me, left it chiefly because he considered it an unhealthy and lonely station; neither did I expect to find a friend or a religious person in the whole neighbourhood; but though I was alone, and had but an imperfect knowledge of the language, yet I considered it my duty to fill up such an important station, knowing that I might expect strength equal to my day; and I soon found my reward for so doing. Spiritual blessings followed me in rich succession, and are still surrounding my path. In a few days after my arrival, the 59th Regiment arrived at Berhampore, and the brethren in the regiment sent me a pressing invitation to come and break the bread of life unto them. After this I was introduced to several gentlemen in the neighbourhood, who liberally came forward for the formation of a School Society, and this was followed by finding a religious family at the distance of about 15 miles, with whom I have enjoyed much spiritual communion, and mingled my tears with theirs while speaking of the love of Christ. From my communion with this family, I have been enabled to gain intercourse with several others, where the seed of the gospel has taken root, and brought forth abundantly, especially in the heart of a respectable planter, who has not only received the truth in the love of it, but has been exceedingly zealous to bring his poor idolatrous servants to the knowledge of Jesus. Since my residence here, I have also been joined by two native brethren, to assist me in preaching the word of life; and a few months since, Mr. Williams, who married Miss Marshman, removed his residence, and is settled within thirty miles of me. In every way my fears have been groundless; for in the first year I neither expected to meet with friends, with an English congregation, nor with success among the natives. But God has been pleased to give me friends, to give me favour in the sight of men, to give me a large attentive English congregation, and to enable me both to study the native language at home, and to go out almost daily into the markets and streets to proclaim the unsearchable riches of Christ. I think, too, that the success with which the Lord has been pleased to crown my labours, should call forth our solemn gratitude at a throne of grace. During the last twelve months I have baptized two Mussulmen, four Hindoos, seven descendants of Europeans, two English females, and seven of our own countrymen; making in the whole twenty-two persons, who, I trust, will be my crown of rejoicing at the last day. I think we are as careful as possible in admitting members, and watch carefully over them afterwards. Almost every month we have baptizing. I baptized five persons last Sabbath, and three more have given in their experience, and will be baptized next month, among whom are the wife and the adopted daughter of one of the officers in the regiment. We have upwards of *fifty* communicants at the Lord's Supper, when they are all assembled. I generally preach three times in English on the Lord's-day, twice in our place of worship, and once in the hospital; and every other day I have worship twice among the natives in Bengalee, morning and evening, when any may attend. The remainder of the day is devoted to the study of the Bengalee and Hindosthanee languages, and going out among the natives to preach. I generally devote the morning to study, and the afternoon to intercourse with the natives; but sometimes I take a journey for a day or two. For instance, I intend leaving home to-morrow, to attend a large fair, about forty miles distant, where I shall be enabled to dis-

tribute many tracts and copies of the scriptures. In my present circumstances I can take journeys with ease, for I have no one to feel my absence, or to welcome my return, which is a melancholy comfort, and I have reason to believe it will remain so. My dear boy is still with the best of mothers, Mrs. Ward. I have only seen him three times since his birth, nor do I expect to see him for many months.

P. S. I preached on Sunday week for the Religious Tract Society, at the particular request of our brethren in the 59th Regiment, and we collected on that occasion 80 rupees, or £10, which will be remitted the first opportunity to the Society in London.

DIGAH.

Extract of a Letter from Mrs. Rowe to Mrs. Lawson, dated

Digah, Feb. 23, 1820.

My dear Sister Lawson,

It will please you to hear that the prejudices with regard to native female improvement are relaxing in these parts. Mrs. G. has a boys' school, in which there are three native girls, one of whom reads in the Testament. Mrs. W. has a boys' school, the lala of which teaches Mrs. Grant's and her own women servants to read. She says it is pleasing to see their diligence at leisure intervals. We intend supporting a native female school at Benares when Mrs. Smith returns; and also another at Allahabad, if sister Mackintosh will engage in it, which I believe she will. At both these places, native girls may be had to form a school. The school at Dinapore, which I superintended for the Female Society, was opened for native girls only. At first five attended, but their parents grew suspicious, and pleaded their need of them at home, but sent their boys instead. Not long since, two of their sisters accompanied them to school for a few days, but the distance was too great for a constant attendance.

RANGOON.

It appears that at length the Missionaries at this station have been called to appear before the Emperor for their Master's sake. The perusal of the following extracts of correspondence, with which we have been kindly favoured by Mr. Lawson, will awaken a lively concern to know the result of this important step.

Mr. Judson to Mr. Lawson, dated

Rangoon, Dec. 13, 1819.

My dear Brother Lawson,

We are at present full of business, preparing for the long anticipated expedition to Ava. We deposit the female part of the concern in a brick castle, proof against fire and robbers; and brother Coleman and myself expect to leave Rangoon within a week. The Mission has now come to a solemn crisis. We have had the happiness of baptizing three Burmans, the first fruits of the empire; but Satan began to excite persecution, and we found it necessary to lay our missionary intentions before the throne, and solicit toleration for the Christian religion. If the new Emperor is favourably disposed towards the introduction of Christianity, we shall be able to prosecute our work; but if not, we must inevitably leave his dominions. We commend ourselves and the Mission into his hands, who is invested with all power in heaven and earth, and will, we are assured, do all things well. O that he may be pleased to open a wide and effectual door for the promulgation of divine truth in this great empire!

What shall I say more? My soul is absorbed in the great work before me. O pray that the presence of Jesus may go with us—that we may have a simple dependence on him, and a single eye to his glory—and that we may appear before the monarch in the spirit of apostles and martyrs: and who can tell? Perhaps the Lord has mercy in store for the Burmans.

About three weeks after their departure, Mrs. Judson writes thus to Mrs. Lawson.

Rangoon, Jan. 11, 1820.

My dear Mrs. Lawson,

Mr. Judson wrote Mr. Lawson a day or two before his departure for Ava. It is now twenty-one days since he left, but we have not yet heard a word from him or brother Coleman. The Mission is now in a very critical situation: a few days more will decide whether we shall continue here and labour under the most favourable cir-

cumstances, or quit the country for ever. Our bowels yearn over the poor Burmans, and we cannot but hope our heavenly Father will hear our prayers, and incline the monarch of this country not only to grant us permission to continue here and teach *the new religion*, but will cause him to examine it himself, and become a nursing father to the church in his dominions. We have been greatly encouraged the year past, and have strong hopes that God's time has come, firmly to establish the gospel in this country. Mrs. Coleman and myself are very lonely in the absence of our husbands, but we are very happy in each other. We have left the Mission House, and live in town, in the upper rooms of a great brick house, where we are secluded from all the world. We never go out, except now and then to the Mission House, as we wish to keep as free from observation as possible. I should have accompanied Mr. Judson to Ava, but could not think of leaving Mrs. Coleman alone in such a place as this.

CEYLON.

It was intimated in our last Number that we had received the melancholy intelligence of the death of Mrs. Chater, late of Columbo, on her voyage home, which she had undertaken, by advice of the physicians, for the benefit of her health. The following account is given of this affecting event, in a letter to the Rev. John Dyer, from the Rev. B. J. Vernon, junior chaplain at St. Helena.

St. Helena, June 8, 1820.

My dear Sir,

When I had last the pleasure of writing to you, I could not foresee the melancholy occurrence which would render a continuance of our correspondence necessary —I mean the death of Mrs. Chater, wife of the Rev. James Chater, one of your Missionaries at Columbo. She arrived here in the Forbes, I think on the 12th of May, and I consider it a most merciful interposition of Divine Providence which determined her to proceed no farther till after her delivery. The Forbes sailed on Sunday, the 14th of May, and poor Mrs. Chater was taken ill on the Tuesday following, and after a tedious and difficult labour gave birth to twins—girls. For a week or ten days she was considered by the medical man to be in great danger; however, it pleased God to recover her, as it were, from the effects of her accouchement, when an opportunity occurring of writing to Columbo, she was anxious that I should send an intimation of her safety to her afflicted husband. This I did, endeavouring to give a faithful relation of her state at that time. I regret exceedingly that it should have been such as to afford every prospect of a speedy recovery. That God whom she served, in his wisdom and mercy saw fit to remove her from this scene of trial and suffering; and I cannot doubt that she is translated into the kingdom of the Redeemer in Heaven. Symptoms of diseased lungs appeared, together with a constant diarrhœa, by which the spark of natural life was speedily extinguished. She died on Monday last, June 5th, leaving behind her four helpless children, viz. the twins, and two others who landed with her from the Forbes. The two elder ones, Mrs. Vernon and myself removed instantly to our house, where they shall share with our own. The wife of a respectable shopkeeper kindly offers to nurse the twins until we shall be able to provide a female for the purpose; in which case they also shall be placed under Mrs. V.'s own care. So long as it is necessary for the children to remain here, they will find no want of father or mother, so far as it is possible for strangers to supply the place of such endearing relations. I hope to have matters more arranged in a short time, when you may depend on my giving you every particular. In all I do, rely upon it, the comfort of the children, and the interest of your Society, shall be particularly attended to.

SAMARANG.

Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated

Samarang, January 24, 1820.

By this time I hope poor brother Phillips has arrived in England; if so, he will be able to give you a better account of the state of things here, than I shall be able to commit to paper. It was indeed grievous to me to see that good brother depart; who was, in many respects, a great comfort to me, and who was so much respected amongst his countrymen here, and might have become useful to

several of them. But so mysterious are the ways of the Lord, that there is no searching out them. Mr. Trowt, who seemed so eminently qualified for a Missionary, I was to witness his removal by death; and Mr. P. who seemed no less qualified for the work, in connexion with his amiable disposition, I was obliged to see him depart. Thus I am a second time left alone, without a brother, or a friend, whom the conversion of the inhabitants of this country lay so near at heart. I hope the voyage has been profitable for the restoration of his health, and that my life may be spared to see him out again: I should wish to spend my life with him. Even the Governor-General, I am informed, regretted his departure sincerely; but there was no appearance of his recovery by staying here in the Island.

You would undoubtedly wish to know, how I do, and how I employ myself. My state of health, though weak, has been pretty well hitherto; I have much reason to be thankful, when I see so many removed by death, and others sick. Though it seems that a sedentary life will not very well agree with me, yet I must continue in it until the sphere in which I have been placed affords a larger circle of motion for me. My intercourse with the natives has hitherto not been so much as I hope it will be in the future. An entire knowledge of their language is necessary, before I, or any other who undertakes to be a Missionary in this country, can enter on a more enlarged scene of action amongst the natives; and that knowledge is not so easy acquired as some might imagine. I am daily striving after it, by reading, conversing, and translating, and there is still much wanted till I can say, I have the language in my power.

I have endeavoured to translate something of the New Testament, both for my daily exercise in the language, and for the use in the future; and I have been enabled to go on with the translation into the Javan tongue from the Gospel of Matthew to the end of the Epistle to the Romans, and hope to be farther enabled to go through with it to the end of the whole New Testament; by which time I shall have acquired so much of the language, as to be able to correct and refine the former work. Some of the natives, who are able to judge, say, that it is intelligible, though it is not exactly their idiom; now that latter incorrectness will be overcome by time and diligence. If I now have finished the translation of the New Testament, I shall have something to go out and read to the natives, and take an opportunity to converse about it to them. Though those who are the most learned among them, do not seem desirous to know any thing of the Gospel; because they know that book by its name from the Coran, and readily tell me that they do not need it, as the Coran includes all: Mahomet having made an extract of all the former holy books by the revelation from God.* There is certainly not much hope for success, on account of the prejudices against Christianity under which they labour, originating both from Mahometism, as from the unbecoming conduct of the thus-called Christians, who have settled here; they also being very indifferent of their natural disposition, thinking and caring nothing for the future, is perhaps another reason that we cannot expect much success. However, we know (and this alone can make us hope for success,) that our Saviour is mighty to do wonderful things in the day of his power, and that the Gospel is the power of God unto salvation to all who believe.

Note. Our readers will perceive that Mr. B. does not write English like a native; but as he expresses himself *intelligibly*, it was thought better to transcribe his own language, than to put his letter into a different form.

SUMATRA.

Extract of a Letter from Mr. Burton to Mr. Dyer, on leaving St. Helena, dated

On Board the London, off St. Helena, April 11, 1820.

My very dear Sir,

We have left the shore this evening, and returned to our place in the ship, expecting to sail from hence to-morrow

* We cannot forbear observing, how forcibly this fact illustrates a remark in a recent valuable publication from the pen of one of the most impressive writers of the age. "The Mahomedan imposture is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination, and even a fanatic zeal, not to receive one new idea. This execrable delusion is so strong and absolute in ignorance, is so identified with it, and so systematically repels at all points the approach of knowledge, that it is difficult to conceive a mode of its extermination that shall not involve some fearful destruction, in the most literal sense, of the people."

Foster *on popular Ignorance*, p. 48.

afternoon or evening; and though there is no vessel in this port at present bound for England, yet I cannot quit the place without leaving a few lines in the post-office, to be forwarded by the first packet. Before this reaches you, no doubt you will have received that which I sent by the Essex about a fortnight ago, informing you of our affairs up to that time. Some account of our subsequent engagements, and the conclusion of our providential visit to the island will not, I hope, be wholly uninteresting.

With regard to preaching in the school-room, it was continued till last evening with increasing attention and interest, and, I hope, *beneficial* effect. In short, we have every reason to believe, through mercy, that this has been eminently the case. Our most sanguine expectations could not have predicted the reception we have met, and the kindness we have experienced from the people of this place. Last evening the room would not contain the numbers who came to hear our parting address, and the sorrow they expressed at our leaving was truly affecting. The poor black man who came to light us up to the meeting, said, in a very expressive manner, "I very sorry you going away—I wish one of the masts of your ship would break down to-morrow, if it would not hurt any body." Many parted from us with tears. Their liberality towards us has equally astonished and gratified us. A few days ago Mrs. M'Kritche, the wife of a respectable tradesman, at whose shop we had made one or two insignificant purchases, sent our wives a large box containing articles she thought would be necessary and acceptable on the voyage; the contents of which, together with two articles of dress, presented to Mr. E. and self by Mr. M'K. could not have been purchased here for less than £5 or £6. After preaching last evening I took bread and cheese with them, and Mr. M'K. asked me for the address of our society, adding, that he should send them a donation. I, *with pleasure*, gave him yours. A native of the island, whose husband has mended some clothes for us *gratis*, sent our dear companions this morning a nice large cake. Brother E. and self called this morning upon Mr. Solomon, two of whose rooms we have occupied during our stay, to settle with him. The respectable *Jew* told us, that in consideration of the cause in which we are engaged, he should certainly accept of no pay whatever: nor would he, though we pressed him to do so. Even the woman who had cleaned our sleeping rooms, &c. at first objected to any remuneration. And what terms shall we employ in speaking of Mr. Vernon's kindness? We have boarded with him all the time we have been here, yet he will accept nothing whatever for it! Such are the mercies—such is the conduct we have experienced. May we feel such gratitude to a gracious and watchful Providence which is thus highly distinguishing us, as *His* goodness demands. Little did we suppose, when first we came in sight of this barren and unpromising rock, that any part of it could be so fruitful in "works of faith, and labours of love." Little did we think that we should have left it with such feelings as now pervade our breasts.

JAMAICA.

Extracts of a Letter from Mr. Coultart to Dr. Ryland, dated

Kingston, Jamaica, March 11, 1820.

My dear Sir,

The circumstances under which I was placed, by the death of Mr. Kitching, prevented me from writing to you by the earliest packet. You have, no doubt, heard, through the medium of Mr. Saffery, of our safe arrival. I hope the season of excessive mortality in Kingston has given place to one more pleasing. We are still in excellent health through divine mercy, and hope that Mrs. R. and family are better than they were when we left.

Our congregation is becoming larger, and I think more respectable, though I know not how the more respectable hearers can endure the intense heat, and the offensive smell. I have had the curiosity to try the temperature of the pulpit, when we are all collected on the Lord's day: it is on an average, though it stands between two pretty large windows without glass, 120° of Fahrenheit's! Is it any wonder that your Missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them. What can I do, my dear Sir? I cannot order them away; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation. Your heart would rejoice if you could once see the poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour. O Sir, I feel whilst preaching to these poor beings, as if my whole soul were poured forth in every sentence. I would indeed lift up my voice like a trumpet; yes, O could I, it should be loud and powerful as that which will awake the dead.

Our prospects in Kingston are rather pleasing than otherwise. I hope the people improve considerably, both in knowledge and purity. Situated as we are here, it is necessary to be very cautious as to what we say as well as what we do. Through the first period of my stay here, I did nothing compared with what some would have done. I thought it better to study the dispositions of all parties first, and know what plans would be most productive of good before I adopted any. Before my return to England I drew out a rough set of rules for the consideration of the leaders and people, thinking if God spared me to occupy my station again, it would be well to see their effects, and judge of their influence if strictly attended to, before they were proposed to the church as permanent rules for its discipline. These rules have been strictly enforced, notwithstanding the great opposition made to them by the leaders; and their good effects are, through the blessing of God, very visible. Each member has a ticket, which he or she renews quarterly; and as each person must come for a ticket, we get a partial acquaintance with them all, and find out the evils which have too long been kept secret.

Within the last three weeks I have distributed 48 score of tickets, and had an opportunity of speaking to that number; very many of their replies have been good and appropriate. I asked one woman from the Mandingo country, what god she worshipped there? "Hey, massa! God lef (leave) dat country, God go away, no one say tome back again—dem people make gods and play tricks wid em." Do you love God? "I try to love him wid de heart in trut." Well, then you obey him? "Yes, massa, you love me, you glad for do what me bid you, so you love God so you do." On Monday night last I preached at a gentleman's pen to windward, to a very interesting audience, and exceedingly attentive. I left Mrs. C. there for a little change of air while our house undergoes some repairs. On Thursday night I rode nine miles, and preached again to a large number of black and brown persons. I would often repeat my visit if I could; but my spare hours are few, I assure you, at present. On Monday again, God willing, we intend visiting Happy Valley, there to preach to a number of negroes who have promised to come and hear. Our leaders' meeting is every week, when we hear all complaints, and dismiss those who are improper persons, and admit such as offer and are approved, into the various classes, in which they remain upon probation a longer or shorter time. Our building fund is attended to the last Thursday in every month, or oftener, as necessity may require, beside our contingent fund, all of which the Missionary must superintend.

In Port Royal there is a pleasing prospect of usefulness. A person conducting himself properly, would be received gladly, as the people there have preaching only about once a month. It is my intention, as soon as time will permit, to take a journey to Manchineel, from which quarter I had an invitation last night. At the above place, and at Morant Bay, Missionaries are wanted exceedingly. By next packet I hope to be better able to give you information respecting these places.

From Mr. Godden to Dr. Ryland, dated Spanish Town, June 9, 1820.

REVEREND AND DEAR SIR,

Through the mercy and forbearance of our heavenly Father, I am still in the land of the living, still under the influence of hope, and labouring towards the rest that remaineth for the people of God, like a ship towards her port, through a tempestuous ocean. God has been pleased, in a measure, to grant the desires of my soul, as it respects the Redeemer's cause at Spanish Town. I told you, in a former letter, I baptized twenty-one persons in Rio Cobre, in March last; and I am exceedingly happy to add the following extracts from my Journal.

Lord's-day morning, May 7.—Baptized twenty-two persons in the river, before seven o'clock. Returned home, and preached to a full house. Gave the right hand of fellowship to the newly baptized, accompanied with a short address to each. In the evening, administered the Lord's-Supper to about two hundred persons, forty-three of whom I have had the pleasure of baptizing. Our place was literally crowded; we had not half room enough. Collected £5 7s. for the poor. Thanks be to God, the church is formed and likely to prosper.

Lord's-day, June 4.—In the morning, preached from Rom. vii. 24. The congregation large and attentive, and much affected. At mid-day, leaders' meeting. In the evening, administered the Lord's-Supper to about sixty; the rest, from various circumstances, unable to attend, especially from the late heavy rains. We had about 300 spectators, and collected three pounds for the poor.

Monday, June 5.—At two P. M. held our Missionary prayer-meeting, as usual, (to correspond with the hour at which it

is held in Britain,) and it is very pleasing to believe that, at the moment we are praying for Zion's prosperity, many thousands in Britain are praying for us.

On the 7th was the fast-day, in commemoration of the great earthquake in 1692. Preached to a large party of feeling people, from Luke xiii. 1—5. Introduced the service, by reading Dr. Coke's account of the dreadful calamity which occasioned the anniversary fast. Briefly explained the circumstances connected with the text, and observed (1) that we are apt erroneously to conclude those to have been the worst of sinners, who have been driven out of time by means so awful and sudden. However true such conclusions may be in some cases, they are sometimes untrue; as in the text. (2). If we escape such terrible judgments, we are prone to think ourselves less sinful, and more deserving. Our text refutes the proud conclusion. (3). However proud we may be of our moral attainments, there is only one way by which we may escape a more dreadful punishment than earthquakes can inflict; "Except ye repent," &c.—language which implies that our righteousness is not the medium of our security, or escape even from temporal calamities—that we equally deserve the same kind of punishment, (referring to Port Royal,)—and that we may and ought to expect worse, except we truly reform and repent.

My dear Sir, I beg an interest in your supplications. We are united in the bond of peace; may it never be broken. I have been raised from despondency relative to the cause. I could hardly keep the soul in the body, so to speak, when we attended to the Lord's Supper the first time. Overjoyed, I beheld nearly, or quite, two hundred members, all decently clad; and the smile of serene satisfaction sitting on their faces gave a tinge to the scene my weak soul could scarcely support. Notwithstanding the excessive fatigues of the day, the almost unbearable heat of the weather, and the suffocating heat of the meeting, it was a joyful season indeed!

AMERICA.

In our Number for September last year, we inserted an interesting communication, on the state of religion in America, from the pen of a respectable Presbyterian minister in New York. Some calculations were made in this document on the number of 'competent' ministers of the gospel, compared with the bulk of the population, which certainly presented a most appalling picture of the deficiency of religious instruction throughout the United States. We have, however, seen some recent communications, which, in adverting to the letter we had published, serve, in a considerable degree, to qualify the statement it contained. It appears that our Presbyterian friend had assumed that *a collegiate education* is essential to the 'competency' of a gospel minister; and that, on this basis, he computed the number of such ministers in the United States at only two thousand five hundred. Happily, however, for the church and for the world, there are many cases in which individuals have occupied, with great advantage, important stations in the church of God, who have not been favoured with a collegiate education. Instances of this kind will readily occur to the thoughts of all who have any acquaintance with the state of religion in our own country; and they are frequent, in perhaps a yet larger proportion, among the Transatlantic Churches. "By adopting this standard," it is remarked, in the animadversions alluded to, "the writer has rejected from his calculations, thousands of the faithful servants of the Lord Jesus, who are labouring with great success in the United States. At the time when the letter was written, there were, in the regular associated Baptist Churches, no less than 1,953 ministers of the gospel, who, to use the language of a much revered friend, 'in unwearied labours for the advancement of the Redeemer's cause, and in ardent love to immortal souls, are not a whit behind their most zealous congregational brethren.' At the same period, the *local preachers* in the Methodist connection amounted to at least 3000, and their travelling preachers to 695. At the date of this letter, the ministers of these two denominations alone amounted to about 6000."

We feel happy to give our readers this encouraging explanation of a statement which could not but excite deep concern in the minds of all who love the souls of men; and take the same opportunity of assuring our American friends, that we shall insert, with great pleasure, such brief statements of the progress of religion among them, as may be forwarded us from accredited sources.

London: Printed by J. Barfield, 91, Wardour-street, Soho.